

# SPIRITVALL ODOVRS TO THE MEMORY OF PRINCE HENRY

IN FOVRE OF THE LAST SER-  
mons preached in St JAMES after his High-  
nesse death, the last being the Sermon be-  
fore the body, the day before  
the Funerall.

By

DANIEL PRICE *then Chaplaine in Attendance.*

ECC LVs. 49. I.

*The remembrance of Iofias is like the composition of the per-  
fume made by the Apothecary.*



AT OXFORD

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dwelling neere Holborne Conduit. 1613.*

THE UNIVERSITY OF CHICAGO





TO THE HIGH AND MIGHTY,  
VERTVOVS AND GRATIOVS  
PRINCE, PRINCE CHARLES, THE  
BEAVTY OF THE COVRT, AND  
THE BLESSING OF THIS  
COVNTREY,

DANIEL PRICE.

WITH HIS MOST DEVOTED OB-  
SERVANCE, OFFERETH THESE  
HIS LAST SERVICES TO  
BLESSED PRINCE  
HENRY.



TO THE HONORABLE  
THE SECRETARY OF THE  
NAVY  
WASHINGTON

DANIEL PRITCHARD

WITH THE MOST DELICATE  
SELECTIONS OF THE  
FINEST AND MOST  
INTERESTING





PSAL. 90. 15.

*Comfort vs now, according as thou hast afflicted vs.*



ONOVABLE, mournfull, worthy Auditory

I stande heere, as that amazed servaunt of Elias, crying & lamenting for my MASTER feeling the paine, fearing the perill of his losse; ô what a thunderbolt of astonishment is it to vs all, that the sunne, comming forth as a bridegroom, out of his chamber, and reioicing as a Gyant to runne his course, should set even before the Meridian and mid-day! it is a thought that beates the breath out of my body and makes my soule ready to fly from mee: yet seeing it is your owne desire and expectation that wee should frequently gather to these sad, and solemne exercises in this holy place of this house of mourning, though my worthy Colleagues sicknesse and mine owne weakenesse might be Apologies, I forbear rather the excuse then the exercise, seeing Apologies be as obvious as odious, not only Heralds to blaunch, but vsers to blame such delinquencie.

You haue heard how our Saviour his servants, his disciples, dayly waiters, were scattered; in the same chap-

A

ter

Ps. 19. 5.

Mat. 26. 13.

Ioh 16. 22.

Gen. 8. 1

Gen. 8. 8.

Mat 3. 16.

Greg in Moral.

Psal. 85. 8.

Ioseph. Antiq.

Chrysost.

Psal. 89. 25.

1. Kings. 19. 12

ter, I finde smal argument of comfort for these distressed dispersed soules, but at the same time, as may be collected out of S. Iohn, our Saviour comforteth his servants thus, *Yee are now in sorrow but I will see you againe, and your harts shall reioice*: which meditation now hath moved me, to bring you an *Olive braunch*, in these waues and waters of sorrow, not thereby to wish an end, to your mourning, but to season it that it may be better and stronger, and hereafter more for your pleasure, more for your profit: when the *Arke* was on the waters the *Dove* was sent out, when *Christ* was in the waters the *Dove* was sent downe, *Columba est spiritus consolationis* saith Gregory, the *Dove* representeth the spirit of comfort, and when the flood is come to full tide, the *Dove* shall be sent that the waters may cease, when sorrow is at full age, sweet wood must be cast into the bitter waters, peace shall come saith the Prophet, *Comfort shall haue a time*, worldly contentments may end in bitterness, *Jordan* may runne a long race, sweetly and pleasantly, and afterwarde fall into the *dead sea*, and never recover it selfe againe, but the ioy, and comfort of Gods servants (*notwithstanding all eclipses*) shall finally never be obscured, times twins day and night shall be changed, the foure colours of the vaile of mans Temple, the Elements, shall be consumed, the soule and body of the world, *Heaven* and *earth* shall be destroyed, but the comforts of Gods children shall never be extinguished, you may beleue him without an oath, but I haue sworne by my holynes saith the Lord, I wil never forsake *Dauid*. As he dealt by *Elias*, to send first the *whirlewind*, then



then the Earthquake, then the fire, but then the small still voice, so hath he dealt with all his Prophets after all the threatnings, and thundrings, he sends messages of Consolation, by Esay thus, Comfort yee, Comfort yee, my people, will God say; By Jeremy thus, I will comfort them & giue them ioies for sorrowes; By Ezechiel thus, yee shall be comforted concerning all the euill I haue brought vpon you; By Zachary thus, The Lord will yet comfort Syon, & as Christ spake, so may COMFORT say, of me all the Prophets bare witness: but among all Prophecies, none so comfortable, none so watred with the dew of heaven, as the booke of Psalmes, this is the Spowles garden, here be the lilies and roses, here be Apples and Pomegranats, and sweet fruits, here be the mirre, aloes, Cassia and sweet spices, here be the fountains of the garde, wels of living water, the springs of Lebanon, sweet waters: every Psalm is as the fount of Bethel, & as Basil by experience speaks *ἡ ἀληθεὶς γαλήνη καὶ εὐχ*, every Psalme is a message of Peace, & embassage of mercy. Hence had the seruants of God in all ages the balme of Gilead to apply to their soares & sorrows. I need not tell you how many Prophets and Apostles in the old and new Testament haue vsed authorities hence, or how Plato is by Eusebius reported to receaue instruction from this booke, or howe Basilas the Bishop, or Mauritius the Emperour seasoned the misery of their Martyrdome with a Cāticle of a Psalm, or how many holy Martyrs, all the ancient Fathers, all the Saints of God haue made blessed vse of this book, that begins with blessednesse, and containes nothing but blessednesse, being repeated in the Concreat 27. times

Esay. 40. 1.  
Ier. 31. 13.

Ezek 14 22.

Zach. 1. 17.

Cant. 4. 12. 13

Basil. in. 1. Ps.

Euseb lib. 12. &  
prep. cap. 13.

Euseb.

In Mat. & Co.  
cord.

Reu. 21.

Psal.

Deut. 32.

Mart. in. Is.

Psal 90.

Amb.

in this one book, which like the *tree* that beareth fruit every month *twelue times* a ycare, so the Church hath appointed every month that this booke bring forth fruit in due season, and among all vses of *Comfort* our blessed *Saviour* hence commended his soule sent vp in a *Psalme* vnto his father, *Father into thy handes I commend my spirit.*

This *Psalme* I haue taken vp for your *use*, in this sad and *sable* time, it is the *first* of all the *Psalines* in order, though not in number, it was made 300. years before *David* or this booke were extant; for when *Moy- ses* the man of God, had passed the *Meridian* of his life, being now in the *after-noon* of his age, seeing & foreseeing the *night* of death approaching, Gods heavy indignation *encreasing*, *Israell* stil disobeying, he entred into the consideration of mans transitory station, shewing how many *waves* are ready to devour this little *Ile of man*, how he is turned to destruction, scattered and consumed, cut downe, *dryed vp and withered*: our *misdeeds* (saith *Moses*) are before thee, our *sins* are in the sight of thy countenance, our *yeares* are a *tale* that is told, our *strength* is but *labour* and *losse*, so farre you see mans sunne is in the *Eclipse*, here is nothing but *lachryma & suspiria*, teares, sighes, sobs, & sorrows, *deploration, lamentation*, fit meditations for our soules. But behold what followeth, *O turne thee vnto vs againe*, *O be gracious*, *O teach vs*, *O satisfie vs*, *O comfort vs*, *O shew vs the light of thy countenance*, *O prosper thou the workes of our hands vnto vs*, *O prosper thou our handy workes*. Here be *preces & vota*, praiers and Consolations



ons, amulets of comfort, the Sunshine in brightest lustre and splendor. Out of those five stones that David tooke out of the brooke, he vsed but one, so out of all these I haue singled this singular petition for consolation. *Comfort vs now, according as thou hast afflicted vs.* And my hartie desire is as that of S. Austin in the like kinde, *Deus faciet hunc textum tam commodum, quam accommodatum*, God grant it may be as fruitfull and profitable as it is fit and commendable for these sorrowfull seasons. The text it selfe is a praier; and a praier you know is a present helpe in trouble, it is the language of heaven, it is a messenger as speedy as happy, faithfull for speed, fruitfull for successe, and partaketh much of omnipotencie, no hinderance of the way, no difficulty of the passage can hinder, Praier dispatches in a minute all the way betwixt heaven and earth, and as a fiery chariot mounteth into the presence of the Almighty to seeke his assistance: *Si in terrore mentis, si in agone mortis*, if in any anxiety of mind, if in any agony of mortality, thou fly to this Tower here bee the armes and Armory of the strong men, it is the incense of the Church, it is the spikenard of the Tabernacle, it was Moses rod, it was Elias key, it was to Iacob his sword and bow, it was to David his sling and speare, so is Praier in generall; and this one text in particular, to make no more excursions, is as the Angell that came down into the poole of Shiloh, it is a healing praier, a praier never is more necessary then now, especially this kind of praier, *Comfort thou vs now according as thou hast afflicted vs.* [Comfort thou] thou hast plagued, as in the former verse, Thou turnest

1. Sam. 17. 40.

Aust.

Chrys.

Can. 55.  
Exod. 30. 34.  
Exod 17 5.  
lam 5. 17.

man to destruction, turne *thou*, therefore vnto vs againe, it is the same God, *vulnus opemq; tulit*, he casteth downe and raiseth, killeth and quickneth, scattereth & gathereth, plagueth and comforteth. [Comfort thou] God is Lord of the soile, as well of the waters of Mara as the waters of Shiloh. Comfort thou vs now, The eies of vs all looke vp and trust in thee, thou givest vs meate in due season, O giue vs comfort in due season, in this needfull time of trouble, now that sorrow cloathes vs, and mourning clowdes vs.

Divisio.

I might devide this fountaine into many streames, God plaging, Moses praying, the time when he praied, the cause why he praied, the manner how he praied, but I remēber that positiō to devide a litle into many parts, is to make every part lesse then it should, and the whole lesse then it selfe. My meditations shall only bee fixed vpon these 2. The Comforts desired, and persons afflicted, and of these in that order.

2a Partes.

Comfort is the soule of a Christians soule, the sweetest Companion, that ever accompanied mā in this vale of mortality, never did the dew of Hermon, so sweetly fall vpon the hil of Sion, as comfort when it is distilled into the distressed soule of a Christian. In our travaile through the wilderness of SIN, hatefull for the name harmefull for the nature of the place, comfort is the fiery pillar to lead vs through this wilderness of our wils, it is the brooke in the way to refresh vs, the Manna of the desert to feed vs, the Angell of the Lord to cōduct vs, I may truely say as David in the Psalme, It is our defence vpon our right hand so that the sunne shal not burne

Psalm 121.



burne vs by day nor the *moone* by night, it is even this that shall keepe our soule. The names of *mercy & loue* and *grace* and *Peace*, be pretious and *glorious*, *sweeter* then *hony* and the *hony combe*, more to bee desired then *golde yea* then *fine gold*, and where these bee there is truelie, *The family of Loue*: But I may saie, that *Comfort* is as much as all these, for as *Gregory* writing vpon that, *Manna habuit omne delectamentum*, saith that no variety of delicacy, in the *touch & rellish* of the tast was wanting in that *Angels food*; and as the *Opall* resembleth in it selfe the *fire* lustre of the *Carbuncle*, the *fielddy greenesse* of the *Emerauld*, the *heavely cleerenesse* of the *Diamond*, the *azerie azure* of the *Sapphire*, so *Comfort* containeth in her regiment the *effects* of *peace*, the comforted soule is reconciled to God, it containeth the *adiuncts* of *grace*, the soule is endowed with *heauenly gifts*, it containeth the *protection* of *mercy*, the soule is compassed with *defence* on every side: In a word it containeth in it, the *affections* of *loue*, the comforted soule loueth others as *friends*, God as a *father*, loueth his *enimies* for Gods sake, loueth *affliction* for hits owne sake, *remission* of sinnes, *communion* of *Saints*, *protection* of *Angels*, *faith*, *hope*, *charitie*, *repentance*, *fasting*, *praying*, *obaying*, all blessed *spirits*, all *Tutelar powers* dwel in such a comforted sanctified soule, the soule is then like the *Kings daughter* all glorious within, her clothing is then of wrought gold. Shee shall be brought vnto the *King* in raiment of needle work, the *virgins* that be her fellowes shall keepe her company, so that soule, that is blessed with these five, *Comfort*, and  
Peace

*Zeged.*

*Pl. 19.*

*Greg. in Mor.  
in Iob.*

*Pl 45. 13.*

1. King. 25. 42

Chrys.  
Aug.  
Greg.

Mat. 7.

Aust.

Peace, and Grace, and mercy, and loue, is attended as *Abigail* when she went to meet *David*, shee was followed by her five virgins. In the *Canticles* I finde that there is *hortus conclusus*, and *fons signatus*, a garden inclosed, & a fountaine sealed, in the Gospell I finde that there is *Thesaurus absconditus*, a hidden treasure ; I want not testimonies of some ancients applying there, both the *fountaine sealed*, and the *Treasure concealed* vnto comfort, for as the Lord only knoweth who are *his*, so they only that are *his*, knowe what his comfort is. To all others comfort is *hortus conclusus*, a Paradise closed vp, kept with the brandishing swords of two heavenly souldiers. These seeke and find not, because they seeke amisse, they knock and it is not opened because they knocke being not prepared. *Non nisi post pluuiam sequitur serenitas*, sunshines be never so pleasant and seasonable as after *showres* : Such as are not acquainted with sorrow neuer knew the mysterie of godly holy comfort, which is the Christians *heauen* vpon earth, ioy in life, hope in death, prosperitie in aduersitie, staffe in affliction, anker in desperation, brestplate of preservation, golden Chaine of glorification in the heavens. Which we hope to possesse in ioy, as the *Saints* doe now enioy in glorie.

Eccl. 12.

Sorrow is the burden of euery Christian, Confidence is the shoulder to hold vp this burden, Comfort is the hand to help this shoulder, he that is without comfort in the world is without God in the world. If the well of gods mercies bee deepe to him, and hee haue nothing to drawe, If the *siluer cord* be not lengthened, and the golden  
cwer



Ever be broken, and the pitcher broken at the well, and the  
 wheele broken at the Cestern, *illic desolatio, non consolatio*,  
 to such there is miserie, and an vnspcakable degree, an  
 vnmeasurable measure of miserie, they are dead being  
 aliue as *S. Paule* speaketh, for the comfort of Gods holy  
 spirit is taken from them. And how great a losse it is to  
 loose Gods spirit, and to loose the comfort of Gods spi-  
 rit, *David* mentioneth in the *Psalme* of his sorrowe,  
 when he ingeminateth *O take not away thy holy spirit*  
*from me, O giue me the comfort of thy spirit.* Hee found  
 how great a curse this losse was to his *Predecessor*, for  
 God tooke away the comfort of his spirit and an euill  
 spirit came vpon *Saul*. *S. Bernard* comparing the Re-  
 pentance of *David* and *Saul* obserueth, that when they  
 both had sinned, and God had answered them both, he  
 answere vnto both was, *Dominus transtulit*, the Lord  
 hath taken away. *Saul* repenteth, and his word is *Pec-*  
*caui*, *1. Sam. 15. 24.* *David* sinneth & repenteth, his word  
 is *Peccani*, *2. Sam. 12. 13.* The wordes of confession the  
 same. The answere to *Saul* was *Dominus transtulit*,  
*1. Sam. 15. 28.* The answer to *David* was *Dominus tran-*  
*stulit*, *2. Sam. 12. 13.* They were both Kings, both sinned,  
 both were warned by \* *Prophets*, both confessed, both  
 repented, both were answered, their both words alike to  
 the Prophet, their answers both alike in part from the  
 Prophet, *Dominus transtulit*. Yet never so much diffe-  
 rence between words as betweene these two answers,  
 for to *David* the answer was *transtulit peccatum* the  
 Lord hath taken away thy sinne, but to *Saul* a double  
*transtulit*, but a curse with both *Dominus transtulit*

*B ucer.*

*Pl. 51.*

*Bernard.*

*1. Sam. 15.*

*2. Sam. 12.*

*1. Sam. 15.*

*2. Sam. 12.*

\* *Sam. & Nath*

*B*

*regnum*

1. Sam. 15.

1. Sam. 16.

Psal. 51.

Athan. in Ep ad  
Scrap. long.

Hier. in. Ps. 51.

Obseru.

*regnum*, the Lord hath taken away thy kingdome, 1. Sam. 15. 26. againe, *Dominus transtulit spiritum*, the Lord hath taken away his spirit 1. Sam. 16. 14. This latter was the greater, it was the plague, and the vtter overthrow of Saul, Gods spirit was taken from him, the sun was for ever ecclipsed to him, the life of his life was extinguished, his soule was dead within him, *Dominus transtulit spiritum*. David knewe this and remembred it O take not the comfort of thy *holy spirit* is his prayer, he prayeth not, take not away my children, or my health, or my goods, or my subiects, but *spiritum sanctum tuum ne auferas à me*. In which words *Athanasius* pro- veth that *David* doth manifest that the *holy Ghost* was knowne to the Iewes vnder the law, and especially by this place, which that father thus readeth τὸ πνεῦμα σὸν τὸ ἅγιον, Take not from me that spirit of thine which is ho- ly, & as that father expoundeth this place of the third person, so *S. Hierom* vpon the words following, Giue me the comfort of thy salvation, againe proueth the know- ledge of *Christ* foreknowne & foreseen by the Iews, for that father readeth it, Restore me the comfort or ioy *iesu tui*, and the Hebrew word there יְשׁוּעָה is expounded by the learned in that tongue to be *Iesus*. But to the pur- pose.

*Moses* here, as *David* there, sheweth that al comforts come from God: Take not the comfort of thy spirit, saith the one, O comfort thou vs, saith the other; from which this observatiō necessarily ariseth, No comforts are truly comforts, vnlesse they be diuine proceeding from God. No dew to *Herman*, no ioy to *heaven*, no food to the



the *Manna* of God, no content to the mercy of God, *Summa consolatio*, saith S. Bernard, *non à creatura, sed à creatore concipitur. quam cum conceperis nemo tollet à te, cui aliunde quodcumq; comparatū, omnis iocūditas meror est, omnis suauitas dolor est, omne dulce amarum est, omne postremo quod delectare potest molestum est*; The chiefe comfort is that which is conceived in the Creator not in the creature, vnto which whatloever thou dost cōpare, all sweet is *sower*, all pleasure is *paine*, all things that seeme *delightful*, proue *loathsome*; Adams apple loosing the  *blessing*, Esaws broth selling the *birthright*, Babylons cup full of *poison*, or Iudas Iop the earnest of *perdition*: the pleasures taken by them in the time of Noah, were ended in *bitternesse*, they were eating and drinking *marrying* and *giuing* in marriage, but saith the Text, *The flood came and tooke them away*. The *Rioters* in *Iob* are described often especially in the 21. and 24. *Chapters*, but his *sonnes* might haue served for examples, they were *eating* and *drinking* in their eldest brothers house, but saith the Text there came a winde from the *wildernesse*, and smote the *house* and it fell vpon the young men. Or if there be not *curses* vpon these *assimilated* comforts, yet some *crosse* or other wil fall vpon them; *Braunches* may be *greene* saith *Iob*, but they *fall* of before their daies, the *sweet vine* may haue *lowe* grapes, or the *faire olive* may cast her *flowers*. Adā's *Paradise* not without a *serpent*, *Ionas* guord not without a *worme* to destroy & engaster it in the most time of vsc of it. Whereas true, solid, real, cōforts they shal never be divorced, or *sequestred* frō Gods Saints, they will e-

Bern. Ep. ad  
Vig.

Gen. 3. 16.  
Gen. 26. 31.  
Rev. 17. 4.

Mat. 24. 23.

Iob. 21. & 24.

Iob. 1. 18.

Iob. 15.

Pro Arch. Poet

Tit. 3 3.

Deut. 32. 29.

Innocentius.

Ver looke vpon them with a mutuall, reciprocall, interchangeable aspect, as the *cherubins* from the mercy seate; they will ever be *inseparable* individuall companions, *peregrinantur, rusticantur*, as the Orator spake of Arts, these divine comforts, will sleepe and feede, and travell, and live and die, with those that be possessed of them. How therefore are the *gallants* of the world, as well *passive* as *active* guls, in this that they suffer themselves to be cheated by becomming *slaves* to the pleasures of the world, as *S. Paule* to *Titus* calleth the! they belecue *Sathan* vpon his offer, and belecue not *God* vpon his oath, whereas *Sathā* promisseth to some that which he cā not, to others that which he wil not giue, to some seeming to giue what is *not his*, to others giving that which were better not theirs. *Moyse* in his last farewell to the world, considers this, & lamenteth for his people, o that they were *wise*, then they would consider this, they would remember the later end; it is the end, that doth giue grace, to every action; the world could not be possessed with a generall *witchcraft*, if they considered the end: they then might finde, that of *Innocentius* true, that al *sublunary* passages, had either a vaine, a vile, or a wicked obiect, *ex opibus prava, ex voluptatibus turpia, ex honoribus vana*, Honours make men vaine, pleasures make men vile, riches make men servile: wretchednesse and wickednesse beget these, vanity and servilitie attend these, sinne brings them in, shame leads the out, and when the world hath beene gluttred with the, the Apostles question is what comfort haue yee in those things, whereof ye are now ashamed?



I will end amplyfying of this point, if before wee leaue the *Court*, wee may be bold to go through the *best* and *bravest* *roomes* therein and see, now our *M A S T E R* is gone, whether any thing can giue vs a sure, and settled comfort, *nay*, I say more, whether any thing remaining may giue vs any manner of *content*. At the best state of *Court*, he spake true that said, *Paucos beavit Aula, plures perdidit, & quos beavit ipsos perdidit*, at the best state *Courtly* offices are consciences *burdens*, and favours *bondslaves*; *courtly* services, daily *attendances*, howrely *encombrances*; *courtly* feeding; the bodies *surfet*, and the souls *surquedry*; *courtly* cloathing, wormes *excrements*, wormes make them, *moathes* eate the: *courtly* friends, affections *weathercocke*, a *Northwinde* settles them, & a *Southwinde* turnes them; *courtly* hopes they be the *aires attomes*, a *sunshine* engenders them, and a *frost* kils them. This house of this *Court* where wee thought, *Comfort* had said, as *God* sometimes spake, *here will I dwell for ever*, this house now is the *prison* of our sorrow, as our *bodies* be the *prison* of our soules, wee sit here as *Rahel* fate, weeping and weeping refusing comfort, so that vnlesse comfort come frō *God*, who is the *God* of all comfort as the *Apostle* speaketh, we may sit here til our eies fal into the holes of our heads, & we our selues become as *stupid* as the seats wee sit on: wherefore beloved let vs all take vp this *Petition*, this part of my Text, *Comfort thou vs now O Lord*.

And seeing that *God* is the *author* of *Comfort*, & not only so *Deus Consolationis*, but *Deus omnis consolationis* the *God* of all consolation, & that we may take

Bern. ad. Eugen

Ier. 32. 15.  
Mat. 3. 18.

vse.

Martial. Episc.

Philo.

2 Cor. 1. 3.

Ioh. 16. 7.

Luk 2. 10.

Esay. 40. 1.

Act 16. 40.

Ferus.

Theat. wandi.

the wings of the morning and fly into the uttermost parts of the earth we may travell from the East to the west, even to the nethermost partes of the sea and not obtaine Comfort, but only from God. Let our use hereof be that of Martiall, *Quid ad nos consolatio mundi?* what doth the pleasure of the world belong to vs? the world is vices nurse, Natures stepmother, vertues murtherer, it is Thefts refuge, whordomes Pander, *Nil mū- dum in mundo*, the comfort of the world, is a Sirens song, Sodoms fruit, γλυκύ πικρόν as Philo calleth it, a bitter sweet, pleasure a spurre, riches a thorne, honour a blast life a flower, glory a feather, beauty a fancy, joy a frenzy, every one of these like the book in the Revelatiō, sweet in the mouth, bitter in the belly. The mercy-seat stood not in *atrio Gentium* nor in *Templo Iudeorum*, nor neere *Altare sacerdotum*, but in *Sancto Sanctorum*, in the holy place: Comforts be ever in scripture either attributed to God, or derived from him, God is the God of comfort 2. Cor. 1. 3. Christ Jesus the Saviour sent to comfort, Esay 61. 2. The holy Ghost is the comforter, Ioh. 16. 7. His Angels deliver glad tidings of comfort, Luke. 2. 10. His Prophets are commanded to pronounce comfort, Esay. 40. 1. The office of his Apostles was to teach comfort, Act. 16. 40. *Deus intus exhilarat animum sibi bene consciū, &c.* God doth make the bones that he hath broken to reioice, the soule that is truly humbled he doth comfort and satisfie, no other meanes, but his, can do it, hee and hee only can bring it to passe. Pompilius may write epistles to Tully, as that he should rid away his sorrow by reading, Antimachus makes verses to rime away



away sorrow, *Archilochus* calls for wine to drinke away sorrow, some call for mirth to iest it away, others for musick to play it away; but the Saints of God, they know all this serues not, *Iob* comfortes himselfe by remembering his redeemer, *David* by hoping to see the Lord in the land of the living, *Jonas* by looking backe to the Temple, *Paule* by assuring himselfe that he shal be holpē. Confidence hath beene the Comfort of the Saints in all ages, in all places, *Ioseph* in the prison, *Iob* on the dung hill, *Jeremie* in the dungion, *Abraham* in exile, *Iacob* in the field, *David* in the Cane, *Daniel* in the Den. It is God that comforteth vs in all our tribulation, that we may be able to comforte them which are in any trouble, by the comfort wherewith we our selues are comforted, here is comfort transient, inmanēt, permanent, Gods comfort descending to vs, & by vs derived to others, that as the Apostle there speaketh if we be comforted it is for the consolation not only of our selues but others.

To apply therefore in these our sorrowes those our comforts. In this inundation wherein we are overwhelmed though not drowned, or rather as *Jonas* drowned & deuoured yet not dead, let vs take breathing, and dry our eies a little. *Paul* bids be wise according to sobriety, so say I, sorrow, but according to sobriety, let comfort enterchange and haue her time, it must not be a Quotidian feauer to dry vp our soules in this sals liquor of discontent. *Oramus, fiat voluntas Domini* saith *Zanchinus*, wee pray thus, let thy will be done *facta est voluntas Domini feramus*, Gods wil is done, let vs beare it, shal we think either God to be so angry that he will not, or heaven so

poore

*Iob* 19. 23.  
*Psal.*

*Ion* 2. 7.

*Abulenf.*

*2. Cor.* 4. 1.

*Applic.*

*Zanch.*

poore that it cannot helpe vs, shall wee pray *euery day*, that God would performe his will *one day*, and shall we repine at it when hee hath performed it. It is true, our blessed PRINCE had such Princely, holy, gracions, religious endowments, that wee would haue rather thought him sent from *heauen to vs*, then so soone to be called thither *from vs*. It is true, the very outside and rinde, the very raiment of his soule, his body was so faire and strong that a soule might haue beene pleased to liue an age in it. It is true his soule kept tune so well, that reason late regent, and the understanding Counsaillour, neuer captiuated with violence of passions, nor hurried with the virulence of affections, virtue and valor, beantie & chastitie, armes and arts, met and kist in him, and his goodnesse lent so much mintage to other Princes, that if Xenophon were now to describe a Prince, Prince HENRY had beene his Patterne. All this I confesse, & I confesse when I thinke on this, my soule almost refuseth comfort, because wee shall never enioy him againe.

Yet in our best ordered, recollected thoughts, who that duly honoured him, can repine that he is freed from the world, and now being enfranchised enioyes greater good in greater libertie? when like a true Hebrew, he hath gon his Passouer from death to life, where there is more grace and more capacity, where a soule cannot be surbated with feares, nor surfeited with ryots, where earthly bodies shalbe more celestiall, then man in his Innocencie or Angels in their glory, for they could fall: He is there with those Patriarchs that haue expected  
Christ



Christ in earth, longer then they haue enjoyed him in beauen; He is with those holy Pen-men of the holy spirit, they be now his partners, who were here his teachers; He is with all the Elect Angels, with the Congregation of the first borne; In a word HE is with him by whose pretious blood, his blessed soule is bathed, and sealed by his death to the day of redemption; Hee is in ioy, though we in sorrow. Shall wee bee in sorrow, because he is in ioye? No; my Beloued be yee not deceaued, so sure as yee haue sorrow, so sure shall yee be comforted if yee can faithfully and feruently pray with Moses, Comfort thou vs; O Lord, after thou hast plagued vs. And so I passe from the comforts desired, to the persons afflicted my second aime.

Now after thou hast plagued vs. The life of a Christian hath no other Passage then Jonathan & his armor-bearer had, a sharp rocke on the one side, & a sharp rock on the other side, Bozez on the one side, Seneh on the other, an anfractuons, dangerous passage, that flintie stones vnder him, briars and thornes on the side of him, mountainous craggs and promontories ouer him, sic petitur celum, so heaven is caught by paines, by patience, by violence, affliction is the most inseparable associate. Cor contritum & humiliatum non despicias, saith David, a broken and contrite heart O God thou wilt not despise. The ancients haue obserued that David offred no offering, no sacrifice, for that sinne which hee acknowledgeth in that 51. Psalm; he had shed blood, and knew that the blood shed of sacrifice would not serue to expiate. Thou desirest no sacrifice, thou delightest not in burnt

2 Part.

1. Sam. 14. 4

Ps. 119.

Ps. 51. 18.



1. King. 8. 62.

Cass.

Cant. 4 10.

Nyss. Hom. 9. in  
Cant.

Greg.

Innocent.

Cassiod.

Joel 2. 13.

burnt *offerings*, saith the *Prophet*. Did not God delight in *sacrifice*? not require burnt *offerings*? when he had so precisely *commanded* them, distinguished the *diuers* formes of them, segregated *especiall* times for them, & beene so well *pleased* with them. And yet *Noluit sacrificium*; Did not God delight in burnt *offerings*? when the *sonne* of *David* at one *time*, in one *place*, offered a sacrifice of peace offering of *twentie thousand oxen*, and *an hundred and twentie thousand sheepe*, the greatest sacrifice that ever was read of, either in *diuine* or *prophane*, in *rude* or *polite* story. Yet you heare, *Noluit sacrificium*, is *David's* words; *Noluit holocaustum*, *voluit cor humiliatum*, saith one, a burnt sacrifice will not serue, but a *broke* (*sacrifice thou requirest*, it is the speech of *Christ* to the *Spouse*, the *smell* of thy *ointments* is better the *spices*, *Meliora unguenta quam aromata*, *ointments* better then *spices*: which wordes *Nyssen* expounds of this place, *broken hearts* rather then *barnt sacrifices* are accepted of God. *Broken hearts*, whether they be *broken mærore interno*, as *Gregory* expounds the place; by inward *greefe*, or *broken humiliatione* as *Innocentius* interpreteth, by *humiliation*, or *broken* by frequent *tribulation*, as *Cassiodore* glosseth, or *broken* by vehement *greefe* and *anguish* of spirit in *repentance*, as *Thomas* and the *Schooles* doe iudge; the meaning of all is this, that the heart that is *softned* and *mollified*, the heart that hath beene the *anvile* for *sorrows* & *afflictions*, is most fit to be *consecrated* to God. *Joel* mentions a *rent heart*, *David* a *broken*; a *contrite heart*, *S. Chrysostome* of both them speaketh, *fractum*



cor haud quaquā se in altū extulerit, contritum haud quaquā exurrexerit, scissum non inflatur ad superbiam, nō concitatur ad vindictam; A broken heart is not exalted on high, a contrite heart hath made no insurrection, a rent hart is not inflamed by pride, not incited to revēge. The sacrifice of God is a broken and Contrite heart. God in the old Testament, would accept no sacrifice, if it were maimed, yet wil now admit no sacrifice vnlesse it be broken and bruised, he that then commanded sacrifices of the Law to be offered by fire, will now receiue no sacrifice of the gospell, but offred by water. The earth, yeelds not corne, till it be plowed, the grape yeeldeth no wine, vntill it be pressed, gold is not pure, till it be fined, the stones of the Temple not brought into the Temple till they were polished, the Saints in the Revelation are not cloathed with white robes and haue palmes in their hāds, before they haue passed through many tribulatiōs, the Prophet Moses here expecteth not cōfort, before affliction; & as in Ecclesiastes a time of weeping, a time of reioicing, & no weeping, no reioicing, so here first affliction then consolation, Comfort thou vs, according as thou hast afflicted vs. It were impertinent I shoulde roaue so farre backe to Deuteronomy to shew how they were afflicted, seeing the Psalme hath no other Tenor, then the memory of mortalitie, and Moses himselfe being the Prince of the people, being himselfe presently to passe the way of all the world, whether it were that his people might be comforted for his losse, or whether for the lues of those many, that had dyed in the desert. You see that the manner of his praier

Hom. 4. i. 2. ad  
Cor. & hom. in  
epist. ad Hebr.

Rev. 7. 9.

Ecc. 3. 4.



Observ.

yeeldeth vs this observation. That the comfortes of Gods spirit are not ministred by God, nor can be expected by mā, untill man hath beene thoroughly seasoned with sorrow. None can come to *Paradise*, but by the burning Seraphins of affliction, none returne from *Canaan*, but they must passe by the waters of *Marah*; no passing backe to *Ierusalem*, but by the vally of weeping, no seeing of *Mount Sion*, before we haue sit at the waters of *Babylon*. Christ came only to comfort the mourners, *Esay 61. 2.* The second blessing that he pronounceth in his first sermon is to mourners, *Mat. 5. 4.* appointeth none to be marked in *Ierusalem* to be preserved but mourners, *Ezech. 9. 4.* Our Saviour then only promised comfort to his disciples when they were mourners; Yee are now in sorrow, but I will see you again, & you shall reioice, & your ioy shall no man take from you. All the daies of our life be as the fits of a feaver, as the changes of daie & night, darknesse and light, the moon hath not more alterations then man; so that as that of *Jeremy* must be acknowledged, were it not for the mercies of the Lord wee should be utterly consumed, so also that of *S. Ierome* his observatiō vpō *Arcturus* in the heavens, *semper versatur nūquam mergitur*, may be applyed vnto the sons of men, these are often turned never overwhelmed; but especially vnto the sonnes of God, they are, as *Paule* speaketh, as dying and behold they live, as chastened and not killed, as sorrowfull yet alway reioicing, as poore and yet make many rich, as having nothing and yet possessing all things: for God doth so sweeten his visitations, & sendeth such a gracious dew vpon his inheritance, as that

*Esay. 61. 2.**Mat. 5. 4.**Ezech. 9. 4.**Ioh. 16. 22.**Ierem. Lam.**Hierom.**2 Cor. 6.*



that in affliction and after affliction hee sendeth vn-  
speakeable consolation. *In die tribulationis exaudiam*  
*te*, in the day of Tribulation I will heare thee. is his pro-  
mise, and more then so, it is not only, that then he will  
heare, and afterwardes will helpe; but both in the daie,  
and after the day he will heare, he will helpe, he wil cō-  
fort. In the affliction, because the affliction remaineth  
for a moment; after the affliction, because when after  
we are chastened of the Lord; we are sure not to be  
condemned with the world; Comforted in the affliction  
for we know, he correcteth only whom he loveth, Com-  
forted after the affliction, for he hath assured vs that ac-  
cording to the multitude of Troubles that are in our  
hartes his comforts shall refresh our soules, and againe by  
S. Paule, as the sufferings of Christ abound in vs, so our cō-  
solation aboundeth by Christ. So that here it is manife-  
sted which was in the observatiō proposed, no comfort  
but after affliction, no consolation but after Tribulati-  
on and therefore Moyses praier is, Comfort vs according  
as thou hast afflict vs.

2. Cor. 4. 17.  
1. Cor. 11. 32.  
Prov. 3. 12.

Ps 64. 16.  
2. Cor. 1. 5.

How blessed then ought our afflictions to be este-  
med, seeing that in them we shall be comforted, after  
them we shall be rewarded; and by them we shal be ad-  
mitted into glory, for through many afflictions, wee  
must enter into heaven. Are there comforts therefore  
laid vp in store for the Godly? are there pleasures at  
Gods right hand for ever more? O thē come, & heare, &  
see, and tast how good the Lord is, O come vnto him all  
ye that labour and are heavy laden vnder the burthen  
of your sorrow. It is impossible to escape Esaus sword,

Use.



Gen 27.41.

Gen.21.9.

2.Sam. 16.

Esay.3.

Luk.16.25.

or *Ismaels* tongue, or *Shemeis* stones, or *Doegs* slander, or *Hamans* envy, or *Ioabs* treachery. When there were but *sowre* in al the world there was a *Caine*, and after-wardes when there were but *eight* that number but *doubled*, there was a *Cham*, *Philistins* shal be left in the land to *try* and to exercise the *Israelites*: or *suppose* thou escape all these yet either *losse* of health, or *losse* of friends, or *want*, or some *meanes* or other shal bee appointed to *polish* thee if thou belong to *heaven*. The *Martyrs* and *Saintes* of God who now carry *Triumphant* *Palmes* they haue bin thus *afflicted*, and hereby their *glorious* lustre like vnto the *sunne*, gaue *greatest* *light* in the *lowest* places, and in their *patient* content & contempt of *afflictio*, they gaue *grace* to the greatest miseries *Tyranny* could *deuise*, God distilling into their *soules*, the apparant supply of his *grace*, in the midst of their *pressures* to encourage and *enable* them in their *perseverance*. O yee then that with those *minsing* *dames* in *Ierusalem*, are loath that the soles of your *feete* should *tread* vpon the *face* of the *earth*, yee may bee *hurried* betweene *heaven* and *earth*, but never wil bee *carried* as *Elias* vnlesse in a *fiery* *chariot*. Yethat set more by *Agar* then *Sara*, more esteeme your *bodies* then your *soules*, *feare* and *tremble* if no *affliction* hath ever visited you; you know whose *words* they be, son remember *thou* in *thy* life time receivedst all thy good things, and likewise *Lazarus* evil things, now hee is *cō-forted*, and thou art *tormented*: it is a time if ever to lay the *axe* to the root of the *tree*, especially of those *trees* that beare nothing but *leaves* and liuelesse *braunches*,  
you



you knowe what a stroke is given to the fairest Cedar of the forrest, our *figge tree* is *blasted* evē before it was its time to beate *fruit*, the *greene tree*, the glory of the *trees* is stricken, & were it not I should breake the peace of my *meditations* of comfort, I shoulde drawe *Paules* sword, and make vſe of *Ieremies* hammer to lay home *some stroakes* to your consciences in this point. But I proceede.

If the Saints of God and their *afflictions* wil not invite you I say not to *endure*, but to *welcome* sorrow, yet let the braue *resolutions* of heathens as gallant as the *most*, nay more glorious thē the *best of you*, amase you: they bare their *troubles* with *undaunted*. comfortable *honourable* minds, so that neither force of fire in *Scauola*, violence of *pouertie* in *Fabritius*, perplexities of *bannishment* in *Rutilius*, Torments in *Regulus*, Poison in *Socrates*, *Ingratitude* in *Scipio*, *Persecutio* in *Cesar*, or death in *Cato* could ever ecclipse their *valor* or *honour*. How few such noble *martiall* spirits breath among vs!

Guevar. in Ep.

How many of those that doe *line*, bee trulie *humbled* among vs! Alas, none ever shall bee truely *comforted*, but those truely *humbled*. Thinke yee any to bee truely *comforted*, whom nothing did ever *amate*? I hink they that are in opinion *obstinate*, in good purposes *inconstant*, resolute in evill *action*, in humilitie *false*, in charitie *fained*, in desires *violent*, in mischeefes *virulent* in hate *implacable*, to be truely *comforted*? They that are so rath in *censuring*, *peremptorie* in hearing, hard *harted* in obeying, hypocryticall in *professing* the word of God thinke they to bee truely *comforted*?

They

They whose *sinnes* are so many, whose *prayers* so few, their *oathes* so frequent, their *almes* so few, that serue *themselves* by the *Ephah*, and scarcely serue God by the *Gomer*, thinke they to be truly comforted? I assure my selfe, that albyee of this *expiring family* haue better learned Christ Iesus, my knowledge of many, hope of others, *charity* to all makes me beleue it. And therefore I hope yee shall be truly Comforted, euen according as yee haue beene afflicted, in as full measure as yee haue beene humbled. Yet I know in this last close, you can be scarcely perswaded of this [according] my owne soule silently tels mee, it is beyond expectation, that wee should so recover our losses as that according to our sorrowes we should receaue Comforts. For if the Romans called the heire apparant *Princeps Inuentus*, Prince of the youth, and Prince Edgar the last heire male of that blood royall was long after called *Englands dearling*, and when Prince Arthur died, the Poets then complained that *Arcturus* was vanished in the heavens; what can we say of him, that would haue beene subject for all pens, and object for all eies, as if the worthines of all the eight created Princes of Walles of the English blood, and of the eight *Henries* his Highnesse Royall Auncestors, had met in him as in the Confluence. I will say of him as *S. Paule* to the *Hebrewes* spake of those with whome our Master is now in Company, Prince HENRY was hee of whom the world was not worthy. Yet beloued let me still say as my Text, God may Comfort vs even according to the greatnes of our losse, his power is not weakned, his arme is not shortned:

It

Camden, Brit.

164

1 Ed. 1. sonne to  
Hen. 3.2 Edw. blacke  
Prince sonne to  
Edw. 3.3. Rich. of Bur-  
deaux sonne to  
Ed. black Prince4 Hen. sonne of  
Hen 4.

5 Ed. son, H. 6.

6 Ed. sonne K.  
Hen 4.7 Ed. sonne K.  
Richard.8. Arthur sonne  
to Hen. 8.No more crea-  
ted but these:Ed. 6. not inue-  
sted by Patent,  
nor created.



It was a *blasphemous* speech in the Governour in the daies of *Elisha* that doubted whether there might after that great dearth bee so great plenty, though, saith he, *God* would make *windows* in heauen. Hee is able to doe, whatsoeuer in faith we are able to beleeue. Wee haue yet the *sunne* and *moone*, and *starres* of a *Royal* firmament; and though we haue lost the *morning* starre, yet we haue *Charls-waine* in our *Horizon*; wee haue a *Prince*, if *starres* be of any truth, like to be of *long life*, & *great learning*, most hopefull for his *time*, most fruitfull for his *hopes*: we hope that *God* hath said to our *Jacob*, as *Jacob* said of his *Indah*, *sceptum non auferetur à Iuda*, so the *scepter* shall not be taken from our *Jacob* til *Shiloh* come againe into the world. Let this *Comfort* serue vs, so long as wee are *Gods* servants, so long hee will be our *Lord*. Send our *Comfort* in ambush against all *feares*, al *enimies*, and when she returneth with conquest, say to thy soule as *Debora* did to hers, thou hast marched valiantly O my soule. Thinke not that our Master is dead --- *Musa* wet at more: saie as *Christ* said of *Lazarus*, He is not dead but sleepeth. In a word after all these *Cloudes* be past, the *sunshine* will appeare, or we shall appeare before *God* our *selues*; sure I am this Text will be *uncontrouled* for ever, *Heauen* and *earth* shall passe, but no iot of this word shall passe; After the *Lord* hath afflicted vs, he will comfort vs. Let vs therefore with the *Apostles* who staid at *Ierusalem* expecting the *Comforter*, continue in holy deuotions, hearing, praying, fasting, falling downe before his presence for he is holy: And thou O *Lord*, that seeest all hearts, vn-

2. Kings 7.3.

Gen.

Iudg. 5.

Ioh. 11.3.

Act. 1.

to thee let our crie come, and let comfort descend vnto vs,  
in this house of mourning and valley of teares. Now like  
poore distressed sinners we beseech thee then with thy  
Saints and Angels we shall glorifie thee: Lord  
grant this for thy promise, for thy mercy,  
for thy Zyon, for thy  
sonnes sake  
CHRIST IESVS.  
Amen.







2. SAM. 12. 23.

Now he is dead wherefore should I fast, can I bring him againe, I shall go to him, but he shall not returne to me.



THE story sheweth you David the king in a sorrowfull case, weeping, mourning, crying for his sonne, lying all day and night on the earth; He wept, & wept, and would not be comforted. S. Bernard mentioneth, *Hebdomadam dolorum*, a week of sorrows David had no lesse, the child died the seaventh day, & the 7 day David arose from his low & lamentable lodging; his meditation could be no other the this, O who shall deliver his soul from death? His cause of mourning was *non propter vitam, sed propter animam, non propter filium, sed propter adulterium*, not so much for the life, as for the soule of his childe, not so much for his sonne, as for that sinne by which his mother conceived him. The childe was *messis in herba*, life was *spes in messe*, but the soule of the childe was *gloria messis*, the ioy and glorie of the harvest, this is the cause that David mournes bitterly.

Bern. in Passi-  
one Dom.

2. Sam. 12. 18.

Corf.

2. Sam. 12. 13.

2. Sam. 11. 4.

2. Sam. 18.

2. Sam. 18. 9.

1. King. 2. 25.

ver. 14.

ver. 15.  
ver. 18.

There is a strange sentence in the former verses, *Non Morieris*, thou shalt not die, *David's* sinne is acquitted, *sed Morietur filius*, but thy childe shall die, the innocent babe is punished. I need not to vncover the nakednes of this father further then scripture takes away the vaile from him: he committed adultery, heaven sees it, God sends *Nathan*, *Nathan* wounds *David* through the sides of one of his owne subiects, *David* sentenceth himselfe in another thus, *He that hath done this shall die and pay fourefold. At hoc iustum est, & iniustum iudicium*, This iudgement is both iust & vniust. The trespassse is but a lambe, to pay fourefold is satisfaction enough for a lambe: if it be the life of a man, to die for it is the satisfactiō required, enough for a Mans life, but suppose it what it may bee to die and pay, pay and pay fourefold is iniustice, it is to much. Therefore God tooke one part of *David's* sentence against himselfe, though *Non morieris* stood as God had promised, yet *David* shal pay fourefold as himselfe had sentenced, 1. Hee paid the life of *Ammon* his sonne, by the sword of *Absalon*, here is one satisfaction, 2. he paid the life of *Absalon*, hanging in the Oke by the sword of *Ioab*, the 2 satisfactiō. 3 the life of *Adoniah* by the sword of *Iehoiada*, the 3 satisfactiō; and fourthly the life of a childe here by the sword of God, the fourth satisfaction. For the life of one *Vrias*, no lesse the foure of his owne children must die the death. The first of this Tragical Chorus is this childe, sentenced in the 14. verse; in the 15. ye find him sicke, poore infant, silly innocent, after his panting and strining for breath he is deceased in the 18. verse. while  
hee



he was sicke, David did sorrow, wept, and fasted, & pray-  
ed, and lay on the ground; but being dead, riseth, appa-  
relleth, washeth, worshipping, eateth: hereupon his servants  
expostulate, *what thing is this that thou dost, thou didst*  
*fast and weep for the childe, while it was alive, but when*  
*the childe was dead, thou dost rise and eat?* David answe-  
reth, and the best part of his answer is this my Text,  
*Being dead, why should I now fast? Can I bring him againe*  
*any more, I shall go to him, but he shall not returne to mee.*  
These two be points very remarkable, that vsher the  
meditations of my Text; the first the punishment of  
the childe: for the father David commits adultery, the  
childe dies for it, as after, David numbers the people, the  
people die for it.

ver. 21.

2 Sam. 24. 14.

Secondly, when the childe is sicke, David sorroweth,  
the childe being dead he riseth, and eateth. Hee wil bee  
no longer in paine then the childe is in perill. Benoni is  
the sonne of sorrow at his birth, this shalbe no longer  
the subiect of sorrow then his death: He is dead, no  
hope, no helpe, no recovery, it is impossible.

*Re vocare gradum, superasq; evadere ad auras,*  
David cannot infuse life into him, the childe is dead, he  
is gone, all the world cannot revivue him, David must  
follow, the childe must not returne. Thus the wordes  
were occasioned, thus opened, thus they fall in sunder &  
impart themselves vnto vs.

1. Davids patient consideration in forbearing fur-  
ther sorrow. *Being dead why should I now fast?* 2. His  
wise resolution implying the impossibilitie of revi-  
ving him. *Can I bring him againe?* Thirdly, his confide-

Diviso Textus.



rate acknowledgement of the inevitable stroake of death, *I shall goe to him, he shall not returne to me.* I confesse there be many disproportions betweene this storie and our state, our misery is without all paralell, scripture doth not yeeld a fitting example, no king of Israel or Iuda had such a losse, I had almost said nor such a sonne. I am therefore constrained to choose not as I would but as I may, though not so plentifully fitting the subiect, yet sorrowfully fitting with our sable thoughts: In these therefore I craue patient attention, the rather because the 1. part offering it selfe to vs, is *Dauids patient consideration in forbearing more mourning.*

Some haue obserued that it was a custome in David to fast and pray, and mourne, for the sicknesse of his friend, his owne words giue warrant, *Psal. 35. 13.* when they were sicke, *I cloathed my selfe with sackcloth, and humbled my soule with fasting.* And these both were v. sed either in sorrow, or repentance; in sorrowe, so the Orator testifieth, sackcloth and fasting be *maeroris insignia*, the ensignes of sorrow; in repentance, so S. Hierome witnesseth, they were *Penitentia arma*, the weapons of Repentance. In this place by fasting David means all the Circumstances of mourning. To mourne and weepe is common and commendable in sicknesse, or death of friends; profit there may be in it, but you will thinke there is small pleasure, yet saith the Poet, *Est quadam flere voluptas*, There is pleasure in this paine of weeping, to disburden the soule, to open the sluices, to discharge *conchas in canales*, the Cesterns into conduit

1. Part.  
Lor. in Ps.  
Pl. 35. 13.

Tully.

Aret.  
Flac. Illyr.

Bern.



duit pipes, to ecclipse the light of our *eyes* with teares, because those *eyes* shall never behold those deere deceased friendes till we our selves passe into the *Chambers* of death. This is *naturall* and *common*, yet I may say *Christian*. But to fast in these occasions is not so *common*, as *commendable*, and *profitable*; for indeed in true sorrow there should be a neglect of all the offices of the body, a *sequestration* of all contentment, a forgetting and forsaking of *ordinary* food, a shutting vp and imprisoning of the *body* from all pleasures of *life*, thereby to pull downe the *height* and *strength* and *pride* of the soule, that the *soule* heare not, thinke not, mind not mirth, that the *body* see not, touch not, tast not meate, such should be our sorrowes when we see *Corporall punishments* for *spirituall iudgements*. Such was *Dauids* diet, it was a real, hearty sorrow, not countenanced with a *heavie* looke, or with a *solemne sigh* blowne from the lips and lungs, but it was a *weeping, watching, fasting* sorrow.

I hate excursions, but seeing I meet in the words of my *Text* with so great a *stranger* as fasting, giue me leaue to *salute* it. It was the first precept that ever was given, it is as ancient as *Paradise*, *Ieiunij canitiem si velis, perscrutare ieiunium primo homini coeuvu*. The forbidding of that tree, was the first rule of *abstinēce*. The antiquity, necessity, perpetuity of it enforce it, *Nature* law, *Gospel* enioine it, *Divinity* commands it, *Physicke* commends it, *law* prescribes it, it is the life of the *Saints*, and the food of the *soule*, in the court of heaven there is no other *diet*, and in the Church on earth the children

Episc. Lond. in  
lon.



Psal. 42. 4.

Obs. 1.

Lsd.

Psal. 32. 10.

Ps. 103. 1.

Ps. 145.

dren of the bridechamber must be acquainted with it; as David was, whose fasting daies I could easily cōiecture, if I should looke but into the Calender of the Psalmes: but my Text telleth me, at this time hee did eat and drinke and therefore here he seemeth to bee, as in the Psalme hee speaketh, as amonge those that keepe holy-daie, His fasting endeth the seventh day, and hee questioneth, why should I now fast? which words do bring forth this observation, That as there is a time to sorrow, so also a time to leaue of the act of sorrowing. His example proveth this, *Nemo in lachrymis, nemo in Canticis*, no mā was more frequent in songs of sorrowes then David, his meate were his Teares, he mingled his drinke with Teares, washt his bed and watered his couch with his teares: you would scarce beleue, that he ever enioied good day, that ever the sunne shined on him, he is so full of anguish and care, and feare, sometimes biding, sometimes flying, still almost lamenting. Yet how frequent be his ioyfull acclamations in the Psalmes, *Reioice in the Lord; Be glad o yee righteous; Be ioyfull all yee that are true of hart; Praise the Lord O my soule, & all that is within me praise his holy name; Praise the Lord, O my soule and forget not all his benefits: how sweetly doth he exalt his exultation of ioyful praise, I will praise the Lord my God, I will praise his name for ever and ever, every day will I praise the Lord, and praise his name for ever and ever: and againe, Praise the Lord O my soule, while I live wil I praise the Lord, I will sing praises to my God, while I have any breathing.* Look vpon this good King at other times you would scarcely thinke that ever he could haue had

ioy



to cast his eyes vp to heauen, you may find him on a couch, nay more on the cold earth, crying out, I am at the point to die, from my youth vpon thy Terrors haue I suffered with a troubled soule. Yet after al this, you shal find him reioicing, triumphing, singing, harping, dancing, making melody vnto God, and calling for his comfort Trumpets, Timbrels, Psalteries, Harpes, Organs, Cymbals, Pipe and string, low and lowd instrument, nay heauen and earth must beare a part, nay every thing that hath breath must praise the Lord. Heere bee the passages through fire and water, here he is brought from the wilderness into a wealthy place. Here be his fits good & bad daies, crosses and comforts, ioies and sorrowes.

Ps. 150. 3. 4. 5. 6.

*Dolor & voluptas invicē cedunt* --- Brevior voluptas; his griefe and pleasure came successively, but his comforts were not extended to the same measure, that his sorrowes, yet as the cause gaue occasion, so hee ever altered his note.

Seneca

Yet is it a wonder to observe how vpon the same passion Gods best servants haue been diversly affected, the same persons, & the same passions, and yet so strangely altered, and their passages in and vpon the very same causes so diametrally opposed, as if they were not the same men. In some miseries how sweetly haue they carried themselves, In others how boisterously; Shiloa never ran so quietly as they haue in some, in others Torrents never so raged. Look vpon Job in his 1 chapter, he is Patience mirror, never did or could man behaue himselfe better in such a bitter storme. His Oxen taken away by the Sabeans, Camels by the Chaldeans, fire

Job. 1.  
Pinced in Job.



Ps. 3.

Iob. 13.

Iob. 3.

1 Sam. 14.

2 Sam. 16.

devoures his *sheep*, his *servants slain*, his *children killed*, yeet being so neere touched, he opens not his mouth against *heaven*, but as if with the *Psalmist* hee had laied downe to sleepe and taken his rest he makes no other exclamation, or lamentation, but this, *Dominus dedit*, the Lord hath given and the Lord hath taken away, blessed bee the name of the Lord. You may wonder to see the *same man*, so contrarily affected afterwarde; Challenging God to his face, *I will dispute with the Almighty, I will fill my selfe with arguments, what is it that God can answer me*; Cursing his birth, let the day perish wherein I was borne, let that day be darknesse, let not God regard it, let darknesse and the shadowe of death staine it, let the Cloudes remaine upon it, let it be a fearefull bitter day, let it not be ioined with the daies of the yeare, desolate for euer be that night, let the stars of the twilight be dim, let it looke for light but see none, let it never see the dawning of the day. What tragical & bloody heavy cursed clamours be these! Nay look vpon our own Prophet, how did grace attend him in all the *ambushments* betweene Saul and him! Saul was his enemy, hee hath now his opportunity, the place, the privacy, the obscuritie of the Cave might incite him to kil his enimie, but he bowes downe and cries, *O my Lord the King, I wil not lay hand on my Master, he is the Lords annointed, the Lord keep me from doing this vnto my Master: how sweetly, how graciously, how wisely, doth hee carry himselfe in the time that Shemei curst him, and cast stones at him! hee endures him, and rebukes them that reprove him, The Lord hath bidden him curse, suffer him, the Lord hath bidden*



den him, who shall forbid him? But looke vpon him in the storie of Nabal, you would thinke him another Saule, Nabal only denies him a request, he sweares and frets, and girds to his sword, takes 6 hundred men with him, vowes to kil Nabal, nor only so but whatsoever is Nabals, yea and before the dawning of the day he wil not leaue a man, no not a creature of Nabals aliuē. Nabal only denied him, Shemei cursed him, Nabal was but a foole, Shemei a Dog, as the Text tearmeth him, yet he is much more violent against Nabal then against Shemei. Look vpon him in this particular, Job was not more patient then he is here, while the poore innocent infant is sicke panting, and fainting, and striuing for life, he weepeth, the child died, he riseth, and apparelleth, walheth, worshippeth, eateth, goeth into Barsheba answereth al the world, that should aske him his resolution is, calmly & religiously this, being dead, why should I fast? Nothing could faviour more of Religion, wisdome, patience, & a holy spirit: what a sweet behaviour & heavenly temper is here, Patterne him with Patriarch, or Prophet, or Apostle, or Angel, None could go further then he did. But look vpō him in his obsequies for his Absolō, he was oppressed, surcharged, distracted, hee continueth his note as if with the Philomele hee would never giue over. O Absolon, Absolon my sonne, my sonne, Absolon my sonne! No content but Absolon, his daintie prettie Absolon, his dearling, fondling Absolon, Absolon the Idol of his affection, as if Absolon had been the beautie of his name, and the glory of his Nation, as if Absolon had been the best of his seed, and the cheefest of his sonnes, Absolon, so

1. Sam. 25.

1. Sam. 25. 25.  
2. Sam. 16. 7.

Ovid. Met.

2. Sam. 18.



2. Sam 18. 31.

Gen. 45. 3.

Ludolph.

*faire and ruddy, as that none in all Israel was so commended for beautie, from the sole of his foote to the crowne of his head, no blemish in Absolon; O entreate the young man Absolon well, and if Absolon die, David will not liue, he wil dissolue into teares, O my sonne Absolon, my sonne, my sonne Absolon, would God I had died for thee o Absolon my sonne, my sonne. Obserue the circumstances; 1. the King was moued, exceedingly moued, great alteration in his affection, there was an earthquake in his soule, his passions were as flames, his eies as floods. 2. He avoids the roome; Ioseph weepes & puts all out of the roome but remaines there himselfe; David puts all out, and goeth himselfe out, putteth even himselfe out of himselfe. 3. He cannot containe, breaks forth on the staires, his sorrow must haue a vent, it is a precipitat torrent, with Oceans in his eies, & a tongue fired at the altar of his heart. 4. He calleth (the traitor) Absolon, his sonne. Happy had it beene that Absolons birth had beene his buriall, the sunne in the firmament never beheld such a disobedient sonne on earth, yet his burden is my sonne, my sonne. David remembers not how Absolon had slaine his brother, enveigled the subjects, betrayed the Crowne, aspired to the kingdome, entered Ierusalem with violence, abused his Concubines vpon the top of the house in the sight of heaven, none of these be remembred; David will not liue, if Absolon bee dead. He considereth not, that Absolons beauty was but affections fancie and natures frailtie, a blister might blast it, or a fever blemish it, but age would surely parch and perish and wither it: hee considreth not, that*

Ab-



*Absolon* was neither *vnigenitus*, no nor *primogenitus* neither the first begotten, nor the only begotten son of his father, that he so bewaileth him. *Abraham pater credentium* the father of the beleaving could not haue deplored his sonne *Isaac* had he beene offred, Nor *Aadam pater viventium* the father of all things living could haue more wept over his slaine *Abel*, then *David* over *Absolon*. What great alteration is in the carriage of this passion, in the death of one sonne, frō this calme contentation this holy patient resolution in the death of this other, *Being dead, why should I nowe fast?*

*Aust.*

Hence then we may *learne*, that seeing the best of *Gods children* haue bin so *various* in their passions, and so *subiect* to infirmity in some others of them, wee ought to craue the assistant power of *Gods spirit* in all *sorrowes*, so to season and sweeten them, and to direct them to *right ends*, that we looke not only vpon the power of God, herein as to forget his *favour*, we so much consider not the *greatnesse* of the *affliction*, as the *goodnesse* of his *affection*, that hath laid it on vs for our *good*: and therefore so to cast anchor in al *stormes* of our life, as that this *Passion* of sorrow (as *Peter Martyr* compareth it) may direct our *sailes* as a *prosperous wind* to the *hauen*, & not rend our *souls* and sinke our *ships*, that the *masts* of our *faith* be shaken, & the *anchors* of our hopes broken, that we shew our selues *wise men*, not *mad men*, not *distracting* our spirits, not *distrusting* our God, but with *David* here temper our *soules*, or rather tune them to that song of his, *I will lift vp mine eyes*

*Vse.*

*Pe. Martyr.*  
*Common places.*

*Ps. 121. 1.*

unto the hils from whence commeth my helpe; Helpe shall come from the Lord which hath made heauen and earth.

Externum signum  
saccus &  
ieiunium. Hier.

Hence also we may learne, to stay our carnall, and to encrease our spirituall sorrow, bodily labour availeth not, bodily sorrow profiteth not. Fasting spoken of in the Text of it selfe is but an outward ceremony, true abstinence consisteth in holynesse of life: mistake me not as if I derogated from fasting, that venerable daughter of repentance one of the best mothers in Israel. I would we might imitate either Patriarchs or Prophets herein, or even at this time the French and Dutch Churches in this citty, who in consideration of Gods iudgment vpon vs lament with fasting and praying as may be seene in their congregations weekely. But I say fasting is but the outward countenance, it is the inward motions that God is pleased with. And in them none more acceptable vnto him, then an humble obedience to his wil, when his hand hath given the stroake, & the Lord hath done what pleased him, a sweet and comfortable carriage of our afflictions will be pleasing vnto him, and a blessing to vs.

Ion. 2.

Homer.

Gen.

Priamus in Homer bewailing his sonne Hector, fasteth, and mourneth after his death, David doth this before his sonnes death: when it is past, he riseth, washeth eateth, worshippeth & doth comfort himselfe. How did the Patriarch Jacob carry al those pressures laid vpon him with a holy calme disposition, yee never finde him tempestuous, & yet who ever endured so successiue storms: In al the daies of his pilgrimage scarce any faire weather, he is rent from his fathers family, flyeth for the feare



feare of his brother, he is cheated by his vnckle, his place vile and *seruile*, in the day the drought consumed him, in the night the frost, the sleepe departs from his eies, serues for *Rahel* seauen years, and a bleere eied *Leah* is given him, serues seauen more for *Rahel* and shee is *barrē*, at length a childe shee shal haue, but the childe's life is the mothers death; when his children increase, his sorrowes increase, not *Beniamin* alone, but almost every one of them is *Benoni*, the sonne of sorrow, Incestuous *Reuben*, Adulterous *Iuda*, *Levi* that is to be consecrated to God in his Church, is bloody, *Er* and *Onan* strook dead before him, *Ioseph* lost, *Simeon* imprisoned, *Bēiamin* endangered, his only daughter young *Dinah*, his dearling, *ya*uished by an alien from *Israell*. Yet you neuer finde in all these perils among his owne, that he staggeth. These meditations be best fitting, the practise and imitation of these examples wil be fruitfull. And as the Apostle speaketh giue no place to wrath, so say I, giue not place to sorrow, especially to worldly sorrow, for Godly sorrow worketh repentance to saluation, not to be repented of, but the sorrow of the world worketh death, & yet cannot redeeme from death, as it followeth in *David's* words, *Can I bring him againe?* His wise resolution implying the impossibility of his reviving him.

The first speech was drawne *ab inuili*, there is no profit, no hope, no helpe, no means by fasting to recover him, *Being dead, why should I fast?* this second is *ab impossibili* from the improbability and impossibility of recalling him, *Can I bring him againe?* *David* was not ignorant of the reduction, restitution, resurrection of the body

Gen. 31. 40.

2. Cor. 7. 10.

2. Part.



Abulenf

Job. 11.

Act. 17. 3.

Act. 17. 33.

Act. 23. 6.

Act. 26. 23.

1. Cor. 15.

C. proueth his  
resurrection by  
the 5. senses.

body: there bee no lesse then 13. places that may bee collected out of the Psalms to this purpose, *Thou shalt not leaue my soule in hell, nor suffer thy holy one to see corruption; Thou O Lord, shalt raise me vp at the last, I shall see the Lord in the land of the living, &c.* These & other frequent places be commonly noted to this purpose. The *Resurrection* as it is most certaine, so also most comfortable; *Iob* had nothing to sweeten his dunghill but the hope of the resurrection, and *Paule* had no other doctrine to preach to the devout *Greekes* at *Thessalonica*, to the *Stoicks* at *Athens*, to the *Pharisees* at *Ierusalem*, to *Festus* the Governour at *Cesarea*, nay almost in every place he preacheth the resurrection of the deade; and our blessed *Saviour* of all other mysteries of our redemption, maketh none more plaine then this point; and though it seeme a doctrine so far beyond al sense, yet he hath so sensibly proved it to all the senses by his owne rising, that al the world may with *S. Paule* confesse, *Christ is risen from the dead, and become the first fruits of them that sleepe.* *Christ* is risen and wee shal rise, and this is the manner how. He manifested himselfe by sight, when he shewed his wounds, by hearing, in his salutation *Peace be vnto you*, by tasting, he did eate of the broiled fish with them, by touching, *Thomas* put his fingers into the print of the nailes, by smelling, for he breathed vpon the. Here be the senses: *They that haue seene this haue beleued, and blessed, saith Christ, are they that haue not seene, and yet beleued.* But because our *Saviour* foresaw that vpon his resurrection the ground of this point would for ever be settled, He as *Luke* speaketh shew-  
ed



*in our Lamentations*

ed himselfe to be aliue by many infallible arguments, by necessary, true, euidēt proofes, such as the Philosopher calleth *σημεία ἀναγνώστα καὶ ἀλυστα*. He left no circumstance of time, place, persons vnmanifested, that *this* might bee beleueed he appeareth after his *resurrectiō*, earely in the morning & late at night, in both the *times* of the day, to the *disciples* abroad and gathered together in the *house*, in both the *places*, to the *souldiers* & *Apostles*, both conditions of men, to the *Jewes* and *Gentiles* both religions of men, to *men* and *women* both the sexes, to the *liuing* in the world, to the *dead* in the graue, both *states*, to *Angels*, devils, friends, foes, disciples, strangers; al thal beare witnesse that Christ did rise from the *dead*, and is become the first fruits of *them* that sleepe. And he only can by his *power* wherby he subdueth al things to himselfe, *raise* vs againe from the *dead*; no other *power*, or *meanes* but his: & therefore every man may say with *David* here, *Can I bring him againe?* which in some copies is read thus, *I cannot bring him againe*, and minstreth this obseruation. That though it be not in the power of man to raise any from the *dead*, yet there is a power whereby al shal be raised and revived. Our Prophet pro- veth it before Christ came, *It is thou O Lord that shal raise me up at the last*. This power shal change our vile *bodies*, to be made like his glorious *body*, our weake dis- eased, naked, mortal, sickly, earthly, momentary bodies shal bee like his glorious body. *Jewes* did knowe this, *Gentiles* did confesse this: The *Jewes* before *Christs* cō- ming, had *knowledg* and made *faith* of this point, how soever *S. Chrysostome* maketh doubt whether or no this *mystery* were revealed in the old *Testament*. Indeed

F

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Aet. 1.  
Aristot. in Rhet.  
c. 2.

2. Obj.

Chrys. Hom. 1.  
de Lazaro.

*Meditations of Consolation*

*Aug.*

*Esa. 26. 19.*

*Ezek 37. 10.*

*Dan. 12. 2.*

*Hos. 13. 14.*

*Hier. in Ep. 61.  
& 101.*

*Iob. 9. 13.*

*Lov. in Act 24.*

it was not so generallie or so manifestly delivered till Christ came who was to be *Oriens ex imo*, as *Oriens ex alto*, the day sprong from an high, and the truth budding out of the earth sprong from below. But knowne it was, and taught it was; *Esa*'s testimony is this, *The dead men shall live, with my body they shall rise, awake and sing yee that dwell in the dust.* *Ezekiel* proueth it by the Embleme of the drie bones vnited together. *Daniel* thus, *They that sleep in the dust shall arise.* *Hosea* pronounceth this in the person of God, *I will redeeme them from the power of the graue.* And *Iob* as *S. Hierom* collecteth hath most absolute prooffe for this, *I know that my redeemer liueth, and when wormes haue consumed this body, I shal see God in my flesh, yea I my selfe shall behold him, and mine eyes shall see him,* as if *Iob* had beene the Prophet of the resurrection, or the trumpet sounding to iudgement, or the starre to lead to this mystery of *Christian beleefe.* And *Gentilisme* was not without some notions of this *Restauratiō* and *reparation* of bodies; and they among them that beleued this were esteemed as worthy men, and favourers of the good of the *Common-wealth.* So that it being plaine that *Iewes* and *Gentiles* before Christ knewe & professed it, it is manifest that among the *Iewes*, the sweet singer of *Israel*, *David* the man after Gods owne heart, the Type of Christ, the Pen-man of the holy Ghost was not ignorant of the resurrection, as not only in the *Psalmes*, especially in the 15. it is plaine, and by implication out of these wordes, *Can I bring him againe? inforcing thus much; Brought againe from death he may be, but in my power it is not.*

Be-



Before I land this point I must not omit one place for prooffe of the *resurrection*, knowne even to the *Israelites* in their younger daies in *Exodus*. It is the *onely* place of all *scripture* that our *Saviour* maketh shew of to conuince the *Sadduces*, *God is the God of Abraham, the God of Isaac, the God of Jacob, but God is not the God of the dead but of the living*. Therefore these holy *Patriarchs*, they are not dead, but in respect of the *resurrection* they *leepe in peace*, and to vse the phrase of *David*, they *laid them downe in peace, and haue taken their rest, but the Lord shall raise them up at the last*. But this one question being resolved will make way to some fruitfull vse of that already spoken, why could not *David* bring again the soule of his sonne? *Elias* besides his many *miracles in this kind* could doe so much and *Elisha* did more then *Elias*, for the spirit of *Elias* was doubled vpon *Elisha*, that as hee receaued a *mantle* from *Elias* at the first time he saw him, and another *mantle* fell from *Elias*, at the last time that *Elisha* beheld him, when he was caught into heaue. So also a *double spirit*, as appeared by his *wonders*, was bestowed vpon *Elisha*. For *Elias* caused that the oile in the *widdowes one vessell*, wasted not; But *Elisha* caused the *Pot of oile of another woman* to encrease to the *filling of many vessels*. *Elias* revived the *dying sonne* of the woman of *Sarepta*, *Elisha* by prayer did obtain a *child to the barren Shunamite*, and obtaine *life* to this *child* being dead. *Elias* in a great *famine* obtained *raine*, but *Elisha* in another *famine*, obtained incredible *plentie* without *raine*, incredible *victory* without *bloodshed*. *Elias* raised but one from death

Exod. 3.6.

Mat. 22. 32.

Psal. 3.

1. King. 19. 9.

2. King 2. 13.

2. King. 4. 6.

1 King. 17. 17.

1. King. 4. 18.

1. King. 18. 41.

1. King. 17.

2. King. 13. 20

Ludolph.

Bernard.

Aust.

Tertul.

1. Cor. 3.

Math.

Phil. 3.

Iſe.

death in his life, but *Elisha* being dead, his bones in his graue raised the dead. Could *Elias*, & *Elisha* do so much, and cannot *David* doe it? No. *Non est Davidi donum hoc concessum*, this gift was not granted to him, *David* may kill the beare, the lyon, *Goliath*, *David* may overcome the *Philistins*, the *Ammonites*, but cannot deliver a soule from death, cannot bring backe a soule to life. *David* by prayer may bring backe his soule from sorrow, *Hezekias* by prayer raise himselfe from sickness, *Elias* and *Eliseus* by prayer raise from death, but *alteros non seipsos*, others, not themselves, as *Bernard* noteth. Only *Christ* by his power did raise himselfe & others, *Prædixit & revixit*, as *Austin* noteth, he foretold it, & by rising he performed it: *Mori dignatus ex voluntate, sed resurrexit ex potestate*, He died by his owne will & was raised by his own power, a gift never given to any of the sonnes of men. *S. Pauls* speech to the *Corinthians* may serue to this purpose, *secundum gratiam mihi concessam*, according to the grace given to him, every mā may performe what *Gods spirit* doth enable him, hee can go no farther, he can do no more. *Gods spirit* sayeth as *Gods sonne*, *sine me nihil potestis facere*, without me ye can do nothing. To life we may be revived, and when these our bodies shal be laide low in the womb & tombe of the earth we shal be raised, but it can only be by that power which is able to subdue all things to himselfe.

And is it so? let vs the with acknowledgement of our owne weaknesse, reioice in the power of our God, who shal raise our vile bodies, let vs so expresse the vertue & power.



power of the first *resurrectiō* in this *life*, as that we may receive the *honour* and *ioy* of the second *resurrectiō*, in the life to come. That divine speech of *Iohn* in his *revelation* should rap vs vp into heaven with *Paule*. Blessed and holy is he that hath part in the first *resurrectiō*, for on such the second death hath no power. The Godly on-ly die once, but rise twice, they die only the death of the *body* but rise in *soule* and *body*: the wicked they die twice, & rise but once, they rise in *body* but die the death of *soule* and *body*, a part they haue in the second death of the damned, but no part in the second *resurrectiō* of the iust, or if any part, such a part as *Iudas* had in the *Sacrament*, a sop that poisoned his *soule*, or such a parte as *Simeon* and *Levi* had in their fathers legacy; *Partē habent nō redemptionis etiam si resurrectionis*, a part not of *redemption*, though of *resurrectiō*. O then, who wil cause his eies to be the *Pander* for his *lust*, if with these eies he hope to behold *God*? who wil cause his *body* to be the *curse* of his *soule*, if hee hope in his *soule* and *body* to attend *God* for euer more? When that all that haue beene kept fast and fettred in the chaines of death, from al the ages of the world shal meete, their *bodies* cursing their *souls*, crying against them, that either the *soule* should please the *body* that loathsome himpe; or the *body* should be the *snare*, and *prison* for the *soule*, either to abuse it or abase it to perdition by subiection.

Rev. 20. 6.

Beaux in Harm

What shal then be the *comfort* of the Godly! who shal rise to *ioy* and immortality, and be restored to *glory*, I say to more *glory* then the bounds of *imagination* can containe, that the Lord shal shew them the *pathes*

Aquin.

Heb. 12. 1.

1. Cor. 15.

Pars 3.  
Gen. 3.

of life, and in his light they shall see light, and shall bee filled with the ioy of his countenance for evermore; That they shall rise to the resurrection of the iust, to the everlasting length of daies, to the beholding of Gods glorious face, in which blessed vision *omnis sita est beatitudo* al blessednesse consisteth as the schooles determine; & al this ioy Christ hath purchased with his bloud and is gone to possesse in his body. wherefore beloved, to vse the exhortation of the Apostle to the Hebrewes, lay aside every waight of sin, & the sinne which hangeth on, & run with patience, the race which is set before you. The holy Patriarches haue runne it, & now be with Christ, whom they haue longer expected then yet enjoyed; the blessed Prophets, haue run this race, though through a sea of bloud the Apostles, Martyrs, Saints this race victoriously haue run in the sunnes course with more light then the sunne vp. Vp then and the Lord shall be with you, pray, fast, watch, weepe, endeavour, labour, and your labour will not be in vaine in the Lord. You shall laie downe your bodies in grace, and peace, & resume them againe in ioy and glory. You must goe this iourney, the decree of this Taxe is come out, it is as the lawe of the Medes and Persians not to be revoked. Everie one of vs may say of our Master as David of his sonne, I shall go to him, he shall never retorne to me, which leadeth me to my third and last part, the acknowledgement of the inevitable stroake of death; I shall goe to him, hee shall not retorne to me.

In the 3. of Genesis, you may finde mans Exodus, Thou shalt dye, it is the first Text of mortality in Scripture,



ture; al *Comments* doe concur to the *exposition* of this. The cause of *Adams* death was the *breach* of *dyet*: God forbad him *fruit* of one tree, this he *hungreth* for, and *taste* it he wil though it cost him his *life*. *S. Austin* bringeth our first *parents* thus disputing in a *dialogue* concerning that *fruit*; if this fruit be good, why may I not eat of it? if it be not good, why groweth it in *Paradise*? *Domine dedisti hortum & negasti pomum*, Lord haste thou given vs the garden, and denied vs the apple? therefore saith *Austin*, God hath given thee the benefit of *Paradise*, because thou maist know his *favour* and *mercy*, and therefore hath hee *denied* this one fruit to thee, because he may find thy *obedience* and *dutie*. This *duty* and obedience neglected by our *Grand-sire*, ever since death the lodge of all mens *lives* commeth with insensible *degrees* vpon the *children* of men, no *wisdome* shall *appease*, no *policy* prevent, no *riches* correct it. The impartial *hand* of death is ever *destroying*, the insatiable throat of the *earth* ever devouring; death the *vsurper* of *Kingdomes*, and the *intruder* into *Countries*, breaketh the *studies* of the learnedst, *interrupteth* the enterprises of the wisest, *croppeth* of the hopes of the fairest; in a calme a tempest *overtakes* them and *sinkes* them, delay may *reprive* them, but death wil serue the execution of that sentence vpon them. It is a *statute*, *statutum est omnibus semel mori*, It is appointed that all men must die. *David* knewe this and therfore his words be, *I must goe to him, he shall not reture to me*.

It is the *conceit* of some *Thalmudists*, that if ever any had escaped this *fatall generall* sentence, *Moyes* and *Christ*

Aug.

Miscel. Thalm.

*Christ* had beene freed. *Moses* saw *God*, spake with him, asked him, answered him, beheld him, and a kind of cōmunicatiō of some divine lustre was imparted to him, his face did shine: never face to face did man behold *God*, as *Moses* did, yet *Moses* must die, hee must ascend the Mount, and there expire. The oracle of *Israel*, Terror of *Egypt*, discoverer of *Canaan*, Prophet, Priest, Captaine, Guider, leader of his people must yeeld to death, though hee lived to behold the *God of life*. Though *Moses* died, and yeelded to death, yet *Christ* might haue beene freed, hee was equal to the father touching his *Godhead*, and concerning his *manhood* his body was not begot in sinne, not conceaued in sinne; yet the death of this sonne of *God* if ever any one was so sealed and ratified, as farre as either the iustice of the father, or the engins of Tyrannie of men could devise, this *Virgin* sonne of the *Virgin* mother, *Lyon* of the Tribe of *Iuda*, lambe of *God* gaue vp the Ghost.

Every true *Hebrewew* must celebrate this *Passover*, every man may say for his Master, Father, neighbour, brother, friend, child, as *David* here, *I must goe to him, hee shall never returne to me*. They cannot come from that ioy and glory they are in, a *Cloud* of witnesses giue testimony of the blessed state of their abode. No returne, no comming backe, no passage from them as *Abraham* told *Dives* in the Parable, they bee in refrigerio, in that sweet refreshing saith *Austin*, they bee in gaudio, in ioyfull rest saith *Ambrose*, they bee in atrio Domini saith *Chrysostome* in the Court of the Lordes house, they be in manu Dei, in the hand of *God* saith *Gregory*,  
in

*Aust. de Sanctis*

*Ambr.*

*Chrys. Hom.*

*Greg.*



Phil. 3.

3. 04.

Vse.

Villand.

in *sinu* *Abrahe*, saith the Gospell, *οὐκ ἔστιν* saith *Paule* they be with *Christ*: *Returue* cannot be, misery shall not be *unto* them. Whence I settle this observation, that every man shall haue his *passe* in death, but none his *returue*, till the day of *iudgement*. The *Term* of death hath no *essoynes*, no *returues*. All must celebrat this *Passover*, all must *trasse* vp their loines, all must take vp their *staues* in their hands, al must *passe* to their lower *roomes*, all must lay forth their *shrowds*, *napkins* to bind their *heads*, *annointings* for their bodies to the *burial*, I meane *preparation*, meditation for their death that their *names* rot not, but that their *memories* may remaine in the *posterities* that are to come. None shall *returue* til the *earths* great *Iayle* delivery, *heavens* great *summons* to the *sessiōs*. A point that may be of much *comfort*, to ease and *mitigate* the *gripings* of the *pangs*, and *fangs*, and *iawes* of death, when our bodies lie vpon the *altars* of our *beds* for the sacrifice of our *souls*, whē the *Evening* of our life is even at the end e, and shutting vp, this is a *sweet smelling savour*, to remember that all our *holy friends*, that we leaue *behind vs*, shall follow vs, all that are gone before shall meet *with vs*, none faile for *following*, none want for *meeting*, & therefore not to feare death to be so *horrid*, thinke thy *sicknesse* thy *prison*, thy *pangs* of death, thy last *fits*, thou art vpon *recovery*, thy *Pantings* be but the *sem-briefes*, the notes of *diuision* of the harmony that they ever haue in *heauen*, the *bells* that call for thee be but to *toll* thee to the *triumphant Church*, thy *friends* that weep *greene* because they cannot go with thee, *Diuels* that gape

G

vpon

chrys.

vpon thee looke but for *legacies*, leaue one thy *pride*, another thy *lust*, another thy *ambition*, and so as sinne brought in *death*, let death driue out sin. Death is but a *ferrey*, a boat, a bridge to waft thee over into another place, or a groome that *lights* a Taper into another *Room*; thy soul like a *Tritō* lying in the water, is presētly to be *mounted* vpon the *waue*, Angels carry thee, & thou shalt (hauiing thy *Nunc dimittis*;) passe into *Abrahams* bosome. Thus the Lord shall let his seruants depart in peace according to his word: and it will be their comfort, that they haue run their *race*, and fought their fight, and finished their course, and receaue the glory of the better life.

conclus.

And now beloved, *for conclusion*, giue mee leaue to repeat the words of my *Text*, and so end. Our MASTER is dead, wherefore should we now *fast*? Can we bring him *again*? we shall go to him, hee shall never returne to vs.

Seneca.  
Hecora flemus

But doe I aske? wherefore should I now fast? wherefore should we now mourne? shall I say there is no cause now of mourning for our *Master*? I dare not say so; for his death is like an *Ecclypse*, the event whereof appeareth many *yeares* after, & the future *generations* shall lament his losse, and I *fear* out of the sides of their sorrow shall runne both *water* and *blood*.

I confesse it is in vaine, to ad new *showers* to our late *streames* of *teares*: the *losse* was such, that if after all our *sighes* and *groanes*, we should herein weepe out all the *humours* of our *bodies*, and *wast* out all the *marrow* of our *bones* all were but vanity and vexation of spirit.

Yet

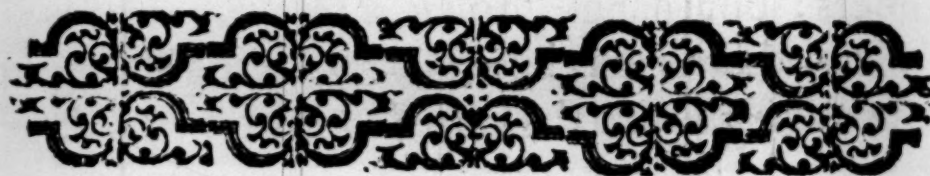


Yet there is a cause to draw the Cesternes of our sorrow dry, and to make vs vow, not superstitiously but religiously, an everlasting lent of fasting and mourning, and humbling our selues before God; the reason is, *Cananeus non est occisus, nec factus tributarius*, and this brought such plagues vpon Israel. The Cananite is amongst vs, the blasphemous Traiterous Papist is neither exiled, nor suppressed, but hath more countenance and maintenance secretly, then good men openly, and more pleasure & content in prisons, then many holy men in their houses. This snake lyeth close in the City, this spider creepeth vp into the Court, and hath feeding in our Church, & housing in our universities. My thoughts be not bloody, I shal hartily pray for them, though they be our enemies, though they reioice & triumph at our present miseries, & though they haue evil wil at our Sio, yet my wishes & deuotions shalbe rather for their conuersio, the confusion. But for our selues, let our praiers be daily & howrely powred out, that the Lord adde not so heavy and grievous a misery vnto this present, so great an eclipse of his glory and our good to this present clowde of both, as that this his Church ever become an Egypt, a Sodome, a Rome, a Babylon, a prostituted stewes for all commers: but that all good harts may be encouraged, and all good lawes may be executed to bring al the people of this kingdom to the knowledge of the Lord. And for this purpose let vs fast, and pray, and weepe & watch, and cry betweene the porch & the Altar, Spare vs good Lord, spare thy people and be not angry with thine inheritance; Ope their eies that they may see the wondrous things

Greg. in Moral.

of thy law; Open thy hid treasures that we may receiue frō  
the hidden fountaines of thy loue, Grace mercy and peace, in  
our daies and the daies of our posterities, from thee O God  
the father and from thy sonne Iesus Christ, To whom both  
with the eternall spirit of thee holy Father bee all honour  
and glory in both worlds. Amen.

*FINIS.*



*And 4. 4. 5  
Revised*



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# SORROW

FOR THE SINNES OF  
THE TIME.

A

SERMON PREACHED AT S<sup>t</sup>.

JAMES on the third Sunday after  
the PRINCE his death.

By

DANIEL PRICE then Chaplaine in Attendance.

EZEK. 9. 4.

*Go through the middest of the Citty, through the middest  
of Ierusalem, and set a marke vpon the foreheads of the men  
that sigh and cry for all the abominations that be done in the  
middest of her.*



AT OXFORD

Printed by Ioseph Barnes and are to be sold by Iohn Barnes  
dwelling neere Holborne Conduit. 1613.







TO THE RIGHTLY HONOV.  
RABLE, AND TRVELY RELI-  
gious LADY the LADY CAREY, wife  
to the Noble and worthy SIR  
ROBERT CAREY.



*Let Lady, (for so S. Iohn sty-*  
*leth an Honourable Matrone*  
*to whom hee sent his se-*  
*cond Epistle) your holy sor-*  
*row for the losse of the for-*  
*mer Illustrious, and former*  
*service to the excel'ent gracious Prince*  
*CHARLES, deserue much respect of all good*  
*harts. With these, another argument particular-*  
*ly doth incite me to offer this service, a sacri-*  
*fice of my sorrow to your worthy hands: The*  
*grace and Countenance you afford Religion and*  
*her followers, which will bring a blessing vpon*  
*you and your posterity, as is already apparent*  
*in those fruitfull beautifull Olive branches your*  
*sonnes*

2 Ioh. 1. 2.

sonnes, of whom our College is much ioyfull, because they are so truely hopefull adding to Nobility of birth Nobility of vertue. Continue Noble Lady to bee a faithfull client for truth, your sex in scripture hath had honourable examples, & this age hath a holy example of you. Painted sepulchers shall rot, and Popish Hypocrites shall rise to sorrow, when, after many and happy yeares in this world, you shall appeare with ioy before God with Sara, Rebecca, Debora, Davids Abigail, Salomons Sulamite, and the Noble Sunamite in the better world. And so with my devotions for your Noble husband, your vertuous selfe & all yours, wishing you all the blessing of both Testaments, and both liues, I rest

*In all Christian duty to be commanded,*

DANIEL PRICE.





Ezek. 9. 4.

*Set a marke vpon the foreheads of them that sigh and  
that cry for all the Abominations.*



*I*erusalem the largest Mappe of  
misery, that ever eye beheld, ha-  
ving beene often threatned, often  
battred, and her visitation grow-  
ing nearer and greater then be-  
fore, Salem being to become a  
tributary City, Ierusalem to be-  
come a solitary widdow, the waies  
of Zion to mourne, her streets to be empty, her gates de-  
solate, her feasts unfrequented, her Priests to sigh, & her  
Virgins to be afflicted, shee her selfe, the object of this  
sight and subject of this sorrow, to weepe day and night,  
and the teares to runne downe her cheekes continually; her  
Plagues growing mighty because her sinnes were wax-  
ed many, Many committing them, few mourning for  
them: The Lord now sendeth sixe to destroy this City,  
commāding them, to spare none, to take no pity, but to  
destroy young & old, the maids and children, & women,  
yet to touch none that had the Marke, and what this  
marke is, my Text telleth you.

Lam. 1. 4.

Lam. 1. 2.

Ezek. 9. 6.

Exod. 12.

Gen. 7. 1.

Gen. 19. 22.

Exod. 12.

Mat. 8. 5.

Iudg. 1. 15.

Ier. 5. 1.

A Publike Notarie is sent to take the list of the *Mourners*, their sorrow is their safety, their lamentation the cause of their preservation; houses marked in Egypt, are deliuered because marked, *mē* marked in Ierusalem, marked that they may bee deliuered. Mercy hath her lodgings taken vp in all Cities or Countries, bee the Iudgements never so great mercie cannot, will not bee excluded. The Saints are priuiledged *men*, they haue speciall immunities, an *Arke*, a *Goshen*, a *Zoar*, a City of refuge, shall be ever prepared: or if the breaches of the City be many, yet some shall be marked to be deliuered, the meeke, or mercifull, or peacemaker, or persecuted, or poore in spirit, or pure in heart, or those that hunger & thirst for righteousness. These onely shall not bee blessed; Mourning shall haue a part. *Asaph* cannot want a blessing, shee shall be endowed with *springs* aboue & *springs* beneath: the godly may sow in teares, but shall reape in ioy, thousands shall fall before them, and ten thousands at their right hand, but the plague shall not come nigh them. My Text is the patent of the priuiledge granted to *Mourners*, set a marke vpon the foreheade of them that mourne and crie for all the abomination? But were any in Ierusalem to bee marked? there was a time there were none to bee found; In another Prophecie you shall find Ierusalem without a man. The Philosopher through *Athens* was not more careful to find a wise-man then *Ieremie* in Ierusalem to finde one good man. A wonder it was, *Inuentus est vnus in Sodoma, non iustus inuentus est vnus in Civitate sancta*. *Sodome* yeelded one *Lot*, but *Ierusalem* yeelded not one  
iust



*iust man* then. At this time the state was *better*, though not *many*, some there were, these seeke and finde, they loose not their labour, some children of the *bride-chamber* mourned, their sight was bestowed *intromittendo, extramittendo*, they saw and shed teares to see the abominations: Mourning was as the *Shiboleth* betweene an *Ephraimite* and a *Gileadite*, mourning is the *Marriage garment*; *Ecclesiastes* appointeth a *time* for mourning, *David* mentioneth the *fruit* of mourning, *Moses* prayeth for *comfort* in mourning, *Christ* promiſeth *blessednes* for mourning, but a *mark* for mourning a *seale*, a *character*, an *emblem*, an *ensigne* is never found before, never after. I knowe in the life to come, *mourning* shall not be *unrewarded*, all *Teares* shall be wiped away; but in this life, where the 12 *fountaines* of *Elim* doe continually *flowe*, in this vale of *miserie*, in this valley of *Teares*, in this way of the *wildernesſe*, full of *stony waies* and bitter waters, that not only *Consolation*, but *preservation* is assured to *Mourners*, may seeme strange, yet is true, my *Text* giveth *evidence*. Set a *marke* upon those that *mourne* and cry for all the abominations. *Spices* cannot *preserue* the dead by *embalming*, as *Teares* will *preserue* the *living* by *mourning*. who the is not desirous to *sow* in *teares*, that he may *reape* in *ioy* and to go on his way weeping and bring this good *seed*, that he doubtlesſe may *come* again with *ioy*, & bring his *sheaves* with him? That not a *sigh* is sent out but is *heard* in heaven, not a *Teare* but is *kept*, not a *groane*, but commeth before *God*, he that seeth him in *secret* to reward him *openly*; These poore

Ecc1.3.4.  
Ps 126.6.  
Ps 90.11.  
Mat.5.4.

Revel1.

Ps 126.6.

Ps. 101. 1.

Divis.

Ier.

Iudg 7. 1.

Ænead. lib. 4.

soules to be rewarded with ioy in their teares, when the wicked that were in ioy before their faces wallow in their blood, This is an extraordinary song of iudgement & mercy, set a marke vpon the foreheads of them that mourne, & cry for all the abominations.

Which words in an easie & kindly distribution, thus divide themselves. 1. The Priviledge of mourning, set a marke vpon the foreheads of them that mourn. 2. The spirituall cause of true mourning, for all the abominations. In the 1 there is a separation & distinction; not as the Prophet distinguisheth them marshalling the inhabitants of Ierusalem thus, the strong man and man of war, Iudge and Prophet, prudent and aged Captaine of fiftie, Honourable man and Counsellour, Artificer & El-quent man, but whosoever of any state of life, any age, any sex, that mourned are all preserved. Gedeon divideth, and separateth his company by lapping of waters, God distinguisheth his Saints here by shedding of watry teares, set a marke vpon those that mourne and cry in Ierusalem. Secondly, as no man saved but the mourners, so no mourning is approved but that which is for the abominations of the time: though their friends, neighbours, the wiues of their bosome, their childrē, the fruit of their bodies were slaine before their face, that no Myrmidon, no savage Barbarian could abstaine from weeping at such Ruthfull wofull spectacles, that standers by woulde brand thē with the cursed character of hard-harts with a *Quis temperet à lachrimis?* Yet their mourning is not allowed vnlesse it be for the abominations. The desolation is spirituall, because the abomination is spirituall.



all, the lamentation must be no other, must be no lesse: Set a marke vpon the foreheads of them that mourne and weepe for the *Abominations*. But 1 of the Priviledge of mourners.

It might well haue beene the question of these people, when they saw this day of their visitation comming vpon them, O who shall bring Salvation vnto Israell out of Syon? They had heard the feareful denunciation of Goa in the last verse of the former Chapter, *I wil deale in my fury, mine eie shall not spare, neither will I haue any pity, though they cry in my eares with a lowd voice, yet I will not heare them:* this word was a sword able to deuide betweene the bones and the marrow. They had heard of fettring, scattring, consuming, banishing, & that their *Virgins, Nazorites, Priests, Prophets, and Princely Citizens* should be diuoured by the sword, and other plagues, the bitter blasts of the breath of Gods displeasure, they could expect no better: yet he, who had *& nomina & membra*, in whose roll were their names, and in whose booke were all their members writen, sendeth to comfort them: he had them in his hand, & none could take them from him, his eies were set vpon them, and with his *eie-lids* he considereth these children of men, no *evil* shall comeneere their dwelling, though they were deiected in their owne eies, despised of their neighbours, and their enemies laugh them to scorne to see them go mourning all the day long, yet these mourners shall without any perill goe about in the street, every one of them might haue said *Posui Deum adiutorem meum, In God is my helpe, in the Lord will I reioice*, he hath regarded

*Pars. 1.*

*Ezek. 8. 18.*

*Aug.*

*Psal.*

Luk. i. 41.

*Magis frugifere sunt lachrymantes vineæ.*

*Pined. 2 de Salom. c. 4 num 4.*

*Exod. 4 2. Zeno veronens. ser. de Iud.*

*In Triphon.*

*Ps. 23.*

*Ester. 4 1.*

*Ester. 6. 8.*

ded the lowly estate of his *servants*, he hath put down the mighty from their seats, and hath remembered the humble and mecke mourners. God could not forget to be *gracious*, but wil visit this his vine, *Habet ille vineas semper lachrymantes suas*, hee hath vine-trees dropping of Teares in the winter of this world that they may flourish in the summer of a better life. *Virga tua & baculus tuus ipsa me consolata sunt*, Thy rod & staffe doe comfort me. *Pineda* hath a strange interpretation hereof, that hereby the kingly *Prophet* meaneth his *Lictors*, or the *Chelethites* and *Petethites* who were his guard. And as this is forced, so be there many fained & various others, wresting this holy speech to ridiculous senses. Some interpret this rod to be *Moses* rod, whereby he did miracles, some the Rod of *Aaron*, which only rod flourished among the Roddes of the Tribes. Some this Rod to be the roote of *Iesse* as *Iustin Martyr*, and *Eusebius*. But the better opinions doe sentence it of afflictions and humiliations, these doe comfort, these incourage, these do strengthen the godly. There by affliction *David* is strengthened and encouraged, here by affliction these sorrowfull soules are preserved. It was with them, as with *Mordecai*; one day hee walketh through the midst of the City with rent cloathes, and put on sackcloath, and cryed with a lowd, and bitter cry; on another day, the royall apparell that the king useth to weare, he is apparelled with, and the horse that the king rideth on, is fitted for *Mordecai*, and the Crowne Royall which is set upon the kings head, is put upon *Mordecai*, and one of the noblest Princes do leade him through the same citty where

Mor-



*Mordecai* mourned. No man imagined such an alteration. Could any man thinke that God would so remember and provide for these pitiful sorrowful souls, whose teares were their meat day and night, their heads aking, & their eyes streaming, sitting as the *Doves* in the holes of the *Rockes*, their *soules* weeping in secret, and their eyes dropping downe day and night, that in this great destruction, when neither the aged haue reverence for their gray haire, nor the suckling reliefe for innocencie of his tender age, nor the *Virgin* nor *Matrone* privileged for their *Modesty*, nor the *Priest* or *Senator* respected for their *dignity*; yet these marked for preservation, and honoured to posterity, brought out of their privacies, out of their darke, & loathsome, fulsome, fuliginous dwellings into the light, *ubi non lux sed luctus luceat*, where not only their light shall shine before men but even very darknes shal be turned into light, and as *Esay* speaketh, they shal haue beauty for ashes, the oile of ioy for mourning, the garment of gladnes for the spirit of heauines. *David* may fly frō Country to Countrey, frō *Samuel* in *Ramah* to *Abimelech* in *Nob*, then to *Achish* in *Gath*, sometimes be in a *Cave*, sometimes in the fields, sometimes in the *Rockes*, sometimes in the *wildernesse*, but an eye shall behold him, whom no eye can perceauē, a hand shall lead him, that he dash not his foot. *Jonas* the most admirable patterne of misery that ever humane vnderstanding cōceaved, the most absolute Model of misery, seeke (as a Reverend father of ours worthily saith) frō the Cēter to the Circle, no Parallel (being only mā) to *Jonas*, of whom the interpreters deliver *miranda sed vix*

Cant. 2.

Lam 2.

chrys.

Esay 61.13.

Ouid. Trist.

Epis. Lond. in  
Ioh.Psal.  
1. Cor.

*vix credēda*, were we not bound to the word by the obligation of faith, *Jonas* I say, cast out of the ship into another vessel, the bowels of a whale, the very belly of hel & being so imbarkt worse the shipwrack, that he might truly haue said *Mors mihi munus erit*, he is wasted along the bottome of the sea, and promonteries of the earth, from sea to sea, through the *Syriacke* sea, thence to the *Egean*, thence through the *Hellepont* where *Asia* and *Europe* be devided, thence through *Propontis*, from thence to *Thracius Bosphorus* betwixt *Constantinople* and *Natolia*, and from thence to the *Euxine* sea, where he was vomited out of the Guts and Garbadge of the fish. In all this time, the Deepe drowned him not, the stomacke of the Whale digested him not, al his misery deuoured him not, al the surges, al the waues cannot wash away his marke his character, but preservation shal ever follow him, and bring him vnto the harv where he would be. There is a roote that keepeth life in the winter of misery, there is a good Angell that leadeth the Saints through fire and water, a guid there is that leadeth them through the chambers of death & breaketh the bonds of yron in peeces. The foundation of the Lord is sure, saith Paul, and hath this seal, the Lord knoweth who are his, he hath signed and sealed the with a marke, sometimes invisible, alwaies indelible, never to be expunged, never removed. You may aske why this priviledge is given to mourners? For if the Righteous only be Gods servants, and that of S. Austin bee true, *ubi Iustitia ibi letitia*, where there is righteousness there is gladnesse, then what place hath sorrow in the assembly



bly of the *iust*; againe in *Habacuc* in the great preservation the Prophet speaking of the deliveraunce of the God. y saith, *the iust man shall live by his faith*. Now the *iust* man is said to haue *vocem letitia*, *vestem letitia*, & *oleum letitia*, the voice of gladnesse, the garment of gladnesse, and the oile of gladnesse, here is no mourning taken notice of. But *S. Ambrose* answereth, *Non solum dolor, sed & letitia habet suas lachrymas*, Not only sorrow but even the ioy of the *iust* hath private teares, and groanes and sorrowes. The ioyfullest feast, that ever the *Israelites* had, was the *Passeover*, and yet the *Passeover* must not be eaten without bitter hearbs: and the most content that ever this life can afford, is but a bitter sweet. Therefore as the *Apostle* warneth, *They that reioice must be as though they reioiced not*; for all the ioy that the godly haue in this world is but *uva acerba*, a sowe grape. The counsell of *S. Gregory* vpon the rainebow fitteth vs in it at one time there seemeth to be the representation of fire and water, not only thereby *symbolum vtriusq. iudicii*, a plaine manifestation that as the world was drowned by water, so it shall bee burnt by fire, but more properly in those colours of fire & water is represented ioy and sorrow, so interchangeably appearing as not to be devided, a sorrowful ioy, and a ioyful sorrow, a showre in a sunshine, a bright starre in a dark night. So here these servants of the Lord doe mourne, and therefore are marked, and being marked reioice, because they are preserved: set a marke vpon them that mourne and cry. Whence this observation as out of a cleere fountaine is derived, *It is an vnseparable signe of*  
I the

*Hab. 2. 4.*  
*Pl. 118. 15.*  
*Esay. 61. 3.*

*Ambros.*

*Exod. 12. 8.*

*Greg. in Mor.*

*Obs.*

Luk. 2. 3.

Ps. 119.  
1 Cor.Lor. in Act, 22.  
v 19.  
Aust.

the true children of God, to bee sorrowfull concerning this world, while they are in this life. The reason is because we ought to conformance our selues, not onely to the olde Saints vnder the Law, but to our Saviour, whose actions in this kind be our instructions he was never found resting, or reioicing, but solitary, and sorrowing, & travelling; you may behold him, at a well solitary sitting, at the graue of Lazarus weeping, in the Temple displeased and greeving, in the garden sweating and sighing, on the Crosse sorrowing and expiring. Hee was not borne in the yeare of Iubile, the yeare of reioicing, but in the yeare of Augustus the first yeare Taxing of the world. His seruants before had their markes, and practises of mourning, the ancient Prophets oft receaued their prophecies, in sorrowful solitary places by the waters, as heavenly doues vpon the floods of waters: Ezekiel by Cohar, Daniel by the river Tigris, Ioseph the Prophet and more then a Prophet by the river Iordan; and others though they receaued them not by the rivers, yet they dissolved their messages into waters, mine eyes gush out, saith David, I haue writ vnto you with many tears, saith Paul, *Non atramento magis quam lachrymis Chartas inficiebat Paulus*, saith an expofitor vpon the Acts. Among all the fathers, none more abundant in teares then S. Austin, he wept in praying and prayed in weeping, *Da mihi lachrymarum fontem tum precipue cum preces & orationes tibi Domine offero*, O Lord, saith he, giue mee then a fountaine of teares, especially then O Lord, when I offer vp my prayers vnto thee. Not to be able to weepe is hellish, a Marke of infernall compli-  
ces.



ces, the furies are so described by the Poets, and Bodinus affirmeth the same of witches, and sorcerers. Certaine it is that Gods servants are well acquainted with such sacrifices, for with such sacrifices God is pleased.

Horat. 2. Carm.  
12. Ode.

I finde in Scripture 3 especiall times of marking, the first in Goshen, the houses to be preserved were marked yee shal take a bunch of Isop and dip it in blood, that is in the bason, and strike the Lintell, & the two side posts and the Lord wil passe over the doore, & wil not suffer the destroyer to come into your houses to smite you. And the same Text saith, there was a great cry in Egypt, for there was not a house wherein there was not one dead. The second marking is in the Revelatiō by an Angell ascending from the East, having the scale of the living God, and he cryed with a lowde voice, to the foure Angels, to whom it was given to hurt the earth, and the sea. The third marking is this of my Text, set a marke vpon them that mourne, & cry for the abominations. Whē the Israelites were marked in Goshen, the Egyptians had sorrow but no markes, when the servants of God are markt in the Revelation, they haue markes, but no sorrow, but in my Text here we find sorrow & markes together. The sorrow in Egypt, where there were no markes, doth describe the estate of the wicked, who drinke deepe of sorrow, but are estranged from all privilege of preservation. The Saints in the Revelation who had markes but no sorrow, describe the estate of the Godly, whose sorrow is ended here, & in the life to come haue Palmes, Lawrels, white Garments, the scales and signes of the Lords eternall loue. These markes do

3. Times of  
marking in  
Scripture.  
Exod. 12. 22.

Exod. 12. 29.

Rev. 7. 3.



designe the glory of *Martyrs*, *Roses* of the field red by their death, and the beauty of *Saints*, *Lilies* of the valleys, white in the innocencie of their life, these shall never hunger, nor thirst, nor sorrow, for the *Lambe* is their light and Lord for evermore. But the *Saints* marked in my Text, doe designe the militant Church, ever as the woman in the *Revelation* travelling, ever like *Rachell* weeping, and therefore marked to be preserved.

1. Chr. 4 9.

In the 1 of *Chronicles* the 4 and ninth, *Iabez* the son of *Ashur* is said to be more honourable then all his brethren, the reason is because his mother bare him in sorrow, and his name is a name of sorrow. In the next verse

1. Chr. 4. 10.

*Iabez* called vpon the God of *Israel* to bee delivered from evill, and the Lord, saith the Text, heard him, and granted it to him; here is the fruit of sorrow. Of all the Trees in the world, we read of none remaining, but the *Olive tree* after the flood, from this tree the *Dove* had the bough. Many ancients do observe much here-upon, & attribute much to this *Olive tree* as being most greene when it is most watred, most fruitfull when it droppeth and distilleth. *David* compareth himselfe to an *Olive tree*, *I am as a greene Olive tree in the Temple, in the house of the Lord*, & *Christ* was more conversant in the Mount of *Olivet*, then on any other place.

Gen. 7.

Psal.

I inferre nothing vpon these places but onely this, that after the flood of sorrow our *Olive branches* shall be greene, and flourishing. *Elisha* cast salt into the bitter waters to make them sweet, *salsum in amarum*, saith one, did he cast salt into bitter, can salt make sweet? Yes the sorrow which is as salt cast into the passages of our life

Lud.



life which of themselves be bitter ) doth sweeten and relish our whole state in this life. Wee never read that our Saviour tooke the booke out of the Priests hand in the Temple but once, and then the Text hee opened, was that of Esay, the spirit of the Lord is upon me, because he hath annointed me to preach the Gospell to the poore, hee hath sent me to heale the broken hearted, and as it followeth in Esay to comfort th<sup>o</sup> that mourne in Zion. A great comfort it is, that comfort was the Embassage of Christ, the only Text of Christ, in his first sermon, the second blessing pronounced by Christ, & in the day of iudgement the assured retribution of Christ. Mourners shall be marked, and by this shall bee preserved examples to all posteritie, and Saints hereafter in eternall glory.

A Doctrine firing vs the scattered flocke of this familie, who mourne for losse of our service. If we bee true mourners here is entertainment, maintenance, Countenance and protection: we are sure to bee defended in the perillous times, and to be delivered in the day of aduersity, then if we heare of dangers, or feares, or rumors of warre, we may lift vp our heads on high, as knowing our salvation is neere at hand, nay, we shall be dearer to God then ever we were, we shall be as the apple of his eye, or as the finger on his right hand, Tender as his owne bowels, He will water vs with the dewe of heaven, keepe vs in the quiver of his providence, and cover vs with the wings of his protection, we shall then no longer sit by the waters of Babell or drinke of the waters of Marah.

O what an honour will it be, to be Gods servants, to

Esay 61. 1.

Luk. 4. 18.

Esay 61. 3.

17e.



Exod. 16. 16.

1. King. 18. 41

Numb. 25. 11.

Gen. 19. 22.

Psal.

Job.

2. King. 4. 13.

Prov.

Acts. 27.

Bern,

Pro.

Ps. 146. 5.

be chosen by him, to be set apart by him, to bee his privileged men, honoured and remembered by the posterities that come after! His servant *Moyse*, shall bring Manna from *heavē*, his servant *Elias* bring Raine from heaven, *Phinehas* stay a plague, *Lot* shall have such power as that God can do nothing while he is in the citty, to these he promiseth that he will destroy none of all *Ierusalem* till they bee marked. Who so is wise, saith the *Psalmist*, wil ponder these things and will consider the loving kindnesse of the Lord. But alas, we are givē to affect *Courtship*, and the service of court so much, to seeke the face of the ruler as *Iob* in his time spake, or as *Elisba* is there any thing to be spokē to the king or to the Captaine of the host? ever we seeke great preferments, and desire continuance in the blandishments of Court. O, it is a braue thing to be counted a *Courtier*, and yet a matter no happier then *Salmons spider* the wormes and moathes of greatnesse do hang vpon many here, it may be some haue *vipers* hanging on their hands, and the beholders do daily expect their downefall. At the best *Courtship* is but *splendida miseria*, enuy may eate, or slander bite thee, ambition may breake thy hart, or pride break thy necke, or at best ease slayeth the foolish. I haue already remembered you of the kings speech in the *Psalm*, I will ingeminate it, for it is penned for this purpose, the misery and uncertaintie of our Courtly dependances. Blessed is he that hath the God of *Iacob* for his refuge & whose help is in the Lord his God. To this refuge we may haue recourse he is not as *Baal* is said by *Elias* to be, busie, or slumbering, he that keepeth *Israell* neither  
 slum-



*slumbreth, nor sleepeth, To this refuge we may fly as the Grecians did to Themistocles, or as travellers in a storme to a shelter.*

*Thuc.*

*Secondly therefore let vs examine our selues, whether we are marked to be his seruants or no : marks we haue, yet not his ; Cain had a marke set on him, the marke of murder ; Edom had the marke of Horror, Esau the marke of shame, Ieroboam the brand and mark of his sin, never to be removed. There be marks of dānation, as wel as of preservation. God hath devided betwene Jacob and Esau in the same womb, betweene Pharisee & Publican in the same Temple, betweene Ephraim & Manasses in the same place, No doubt many men of Note at this time in Ierusalem were without this Note of preservation. And so now in the world if such another seile-day came among vs, many great mē, the magnificoes of this age, would beare part in the Commō desolation, having no part in this Parent graunted only Christi fidelibus. How many be there whose mouthes serue only to breath out the vnsavory speeches of the soule, corrupting not the Company only but the aire they are in! whose eyes are the windowes, whose eares the doors of their own destruction, whose understanding represents their will, whose wil is a common Curtizā of pollution, whose memory a treasury of corruption. Nay among our selues, how many of vs haue but laid aside in this mourning time our common sinnes with our common garments, our ordinary sinnes in these extraordinary iudgements? It was an honest dutifull speech of Uriah when David bid him goe home, and eate, and*

*Gen.*

*2. Sam. II. II.*

*drinke,*

Iob. 21. 18.

drinke, and sleepe; he answered, *The Arke, and Israel, & Iuda* abide in tents, and my Lord *Ioab*, and the servants of my Lord lie in the fields, shall I then goe into my house, to *eate, to drink, to lie with my wife?* As the Lord liueth and as thy soule liueth, I will not doe it. He denieth to take his honest eale, I pray God none of vs haue presumed to take *vn honest* courtes, since our misery hath beene so *eminent*, and our dangers so *imminent*. This now should be our *meditation*; our blessed MASTER lyeth now in his *sheet* and *Sindon*, *Terra reliquit Astraea*, our sunshine is darkned, that place of Iob seemeth to be pend for vs, *WHERE IS NOW THE HOUSE OF THE PRINCE?* the sunne of our glory is gone downe, the *Philistins* reioice, the *Popish* vncircumcised triumph, what shall I doe? Shall I be *unmindfull* of my Saviour, *unfaithfull* to my preſēt sorrow, *vngratefull* to the memory of that my deceased Master, continue in *Lyes, lusts, oathes, aspiring projects, or malicious trapps?* No I will make, and obserue this vow, I will not suffer mine eies to sleepe, nor mine eyelids to *slumber*, I will neither continue my tongue to betray my brother, nor my body to betray my own soul, I will endeauour to liue a *iust and holy, and sober* life, this I desire, for this I hunger, and thirst, this I vow, for this I pray, the Lord heare and grant mee this petition.

3. Vse.

Lastly, examine whether you haue so mourned as yee ought, in this our last losse. Alas, where now be our Teares? Is a *Prodigie* that *fountains* be dried vp in winter. Heathē in their ritual books, deliver their order of *Lamentation* for common men to be 30 daies; the Hebrewes



brewes lamented *Moses*, and *Aaron*, and *Jacob* 40 daies; the *Egyptians* went beyond both, and mourned for *Jacob* 70 daies: and I knowe in this company some will goe farre beyond these *Egyptians*, making their whole liues remembrances of their *Masters* death, and enter-  
taining no guest into their soule but sorrow. Yet herein also others haue gone further, then any of you intend: *Amorits* by laming their bodies, *Grecians* stauing their heads, *Tibracians* by howling and roaring for the dead, & so many other Countries by horrid and vnaturall Ceremonies. But in all this causes rather then effect care to be lamented, *Ratio docet & trahit affectio*, saith *Bernard*, Reason doth informe, and affection doth inforce: this former manner of lamentation, but grace doth commend and God doth command another mourning; mourning for abominations as it followeth in my Text, for the Abominations. When *Rabel* wept, God by his prohibition crieth *Noli flere*, weep not. Our Saviour in the Gospel beheld none weeping but prohibiteth them. *Iairus* wept for his daughter, and Christ saith, *Noli flere* weep not. The poore widow following them, that bare her sonne to the buriall is forbidden in the same words, *Noli flere*. Our Saviour ready to go to his passion, the daughters of *Ierusalem* wept for him, hee forbiddeth the *Nolite flere*, weep yee not. Doth God forbid weeping, and doth the Prophet promise a reward for weeping? yes saith *Rabanus*, *non ideo ut non iugeant temporalia, sed ne negligant spiritualia*, Nature doth teach vs, to weepe for Naturall causes, but grace for spirituall, such is this mourning to bee rewarded: Mourn  
K for

Gen 50 3.

Bern.

2 Part

Ier 31. 16.  
Luk. 8. 15.

Luk. 7. 13.

Luc. 23. 28.

Rabin.



for the *abominations*. Common *sinnes* are to be lamented, they be the vnfruitfull *thornes* that choake the good seed of *vertue* and *grace*, the corrupters of *iudgement*, the *seducers* of will, the *betrayers* of *vertue*, the *flatterers* of vice, *underminers* of *Courage*, *slaues* to weaknes, *infection* of youth, *madnesse* of age, the *curse* of life, and the *reproach* of death, the least of our *bosome sinnes* is *fire* in the hand, and a *serpent* in the heart, a *Canker*, a *spider*, an *evill spirit*, and the *fruit* hereof is death. But the worde *wickednesse* is a degree, that farre exceedeth common *sinnes*. The *Hebrewes* obserue that the word *wickednesse* in the originall is transcendent. It is not *עוון* a small fault, nor *פשע* iniquitie, nor *רע* simply evil, but it is *עוון רע*, as importing the all sufficient *Term* for all manner of *impetuous impiety*, not restrained to any one branch of the breach of the *Commandements*, but outstretching al degrees, that whatsoever exceedeth modesty & is contrary to *reason*, *nature*, *grace*, or *scripture*, settled into dregges, frozen into ice, hauing forced, captiuated, the soul to *impious servility*, with a whorish forehead, that cannot be ashamed, aspiring, crying, climbing, towring, filling and defiling the earth, poisoning the aire, lifting it selfe about the stars: yet in this exuberancy, & transcēdēcy, *Abominatiō* like the whore of *Babylon* striueth to sit higher, shee is the beast that rose out of the sea, hauing seauen heads & 10 hornes, and vpon her hornes ten crownes, and on her heads, the name of *Blasphemy*. *Abomination* is the abstract, the *Lucifer*, the *Dragon*, the *Babylon*, the great mother of all whoredomes, all witchcrafts, and to say no more.

Rev. 13. 1.

Rev. 17. 5.



more it is *Idolatrie*; survey the former Chapter & you will find it. The great *abominations* mentioned there be foure, first the *Idoll* of *indignation*, or as others read it the *image* of *ielousie*; secondly the *Auncients* or *Nobles* committing *Idolatrie*, and one especially named among the rest; Thirdly, women weeping over an *Idoll*, women not of the meanest; Lastly, betweene the porch and the altar, the place of the *Priests*, and therefore collected hence that these were *Priests*, they are committing *Idolatrie*. And after the *Prophet* had seen every one of them, the Lord by a gradatiō leadeth every degree, every vision to a higher *elevation* of their *abomination*: for when he had seene every one of them, he saith, but behold greater *abominations*. The first is that *Idoll* of *indignation*, or *image* of *iealousie*, which what it was is not generally concluded, but as the most, and best, it was the *image* of *Baal* which was the first occasion of the heathens and Iewes *Idolatrie*. Every *Idoll* in scripture is called, *vanitas*, *mendacium*, *fornicatio*, *abominatio*, but this especially, this is the *abomination of desolation in high places*, some referre this *Idoll*, to that which *Manasses* made, but *Iosias* tooke that away, for he brake downe the alters of *Baalim*, that were before him. Others expound this of those made in the time of *Zedekias*: an *Idoll* it was, and the cause of *indignatio*. The second was greater *Ancients* committing *Idolatrie*, worshipping, & burning incense to the *formes* and *pictures* of *creeping things*, & *abominable beasts* privately in their chambers and to all the *Idols* of the house of *Israell*. These seaventy, the *Sanidrim*, the *Councell* of *Is-*

Pint. in loc.  
quatuor abom.  
genera.

Villalpand.

Luth. Lamb.  
Villalpand &  
Pint. in Ezek.

Villalp.

2. Chr. 34. 4.

Ezek. 9. v. 16.

Num. 111

R. Moses apud  
pint. in Ezek.

Pint. in Ezek.

rael, the elders of Israell, as they be called by God at their first institution, they that should haue taken care for Gods service, they commit abomination. But the third abomination was greater, at the doore of the Lords house there sate women weeping and mourning for Tammuz, *Lasciu demonis simulachrum*, saith an interpreter, the Idoll of a lasciuious Devill, whether of Adonis, or Osiris, or Saturne, or whatsoever it was, *devillish it was*. Rabbi Moyses the Ægyptian saith, this Tammuz was the Idolatrous statue of one so called who was a great worshipper of Idols, and he dying desired to be so adored; it was an *horrid abominatio*. But the fourth is greater then al, betweene the porch & the altar, some Priests, say all Interpreters, turning their backs to the Temple, and their faces to the sun, worship towardes the East; this was the most *abhorred* of al others. Obserue the *transcendency*, and *priority* of these in their degrees, first the Idoll of *lealousie*, this was but at the gate, at the entry, there it might haue stood as a by-word to those that passe by, a *contemptible thing*, a *Me-hushtan*, a ruinous Skeleton, time-eaten weather-beaten Monument; no, it stood there to be adored, worshipped publikely. Behold, saith the Lord, the *abominatio*, that the house of Israell committeth herein; yet beholde greater abominations, the Nobles and Ancients, worship not one Idoll only, but the formes of *creeping things*, *abominable beastes*, all the Idols of the house of Israell, nay more one among the rest, a chiefe one, *Carrus Demonis, quo multi uehebantur ad infernum*, a chariot of the Devill wherein many were carried to hell, this *māster*



ster hath a *Censur* in his hand, in the midst of *them*, & every one of them *round about*, burne *incense* to this *Idolatrous* *imagery* pourtrayed on the wall, yet this was only in *their chambers*, it was *privatly*. But the *third abomination* is greater, women weeping for that monster that Devill of lust, or that devill of *Idolatri*, women shamelesse *Idolaters*. The devill had no other engine in Paradise but the woman, shee was the wheele to turne about all the world. *Ahabs Iezebell* is his instrument to slay the *Prophets*, *Herodias* daughter to strike off *John Baptist* his head, *Helena* shal further *Symon Magus* stragem, *Philumena* her *Apelles*, *Montanus* must haue his *Prisca*, *Donatus* his *Lucilla*, *Priscillinus* his *Galla*, *Arrius* must be favoured and furthered in his heresie by *Constantines* sister, and *Nicholas* the Deacon will haue *choras faemininas*: whether it be that women by their nature, are more flexible, or by law lesse lyable to punishment, (though very many of them haue beene holte worthy *Saints* and *Martyrs* of God,) yet many haue beene most faithfull servants to their infernall Master, they be the loadstones and loadstars in all evill, the *Iesuit* not more serviceable to the Pope then *Idolatrous* womē to the devill. These women were not in the common streetes, but in the gate of the house of the Lord, in an eminent place do they commit this *Idolatri*. Yet the fourth is far beyond all, in al the circumstances. It is much that the *Idoll* should be publicke, yet better publicke by the common people, then in private by the *Lords* & *Ancients* of *Israell*: in the second, it is not so much that the *Nobles* and *Ancients*, do commit *Idolatri* in private,

Gen. 3.

Numb.

Lev. 4. 15

Bux.

Sacerdos sal sacrificii.

in their *chambers*, as that these *women*, those *idolatrous* *witches*, should *openly*, even at the *doore* of the *house* of the *Lord*, *mourne* for that *monster*, whether it were the *God* of their *corporall*, or *spirituall* filthines, for both be *sworne sisters* and *inseparable associates*. In the *third* it is not so *clamorous* in the *eares* of *heavē*, that *women*, *weake* for their *sex*, though *wicked* in this *service*, should *weepe*, and *mourne*, this being done without the *gate*, though in an *Idolatrous* *custome*; I say it is not so *clamorous* as that the *Priests* of the *Lord*, the *seers* of *Israel*, the *strong men* of *Sion*, the *foundation* of *Ierusalem*, they that should haue bin the *Oracles* of *God*, that these should build *Babell* in *Salem*, it is more then that all the *Commons*, many *Nobles*, some *women* bee *Idolaters*. If the *light* be *darknesse* how great is that *darknesse*? *Nadab* and *Abihu*, if they offend, *fire* shall strike them; *Corah* if he offend the *earth* shall swallow him. The *offring* of the *Priest* was greater then the *offring* required frō the *Prince*, not *respectu dignitatis*, but *pietatis*, the *Prince* to offer a *Goate*, but the *Priest*, a *bullocke*. The *Priest* was not only the *sacrificer*, but the *salt* of the *sacrifice*, if this *salt* haue *lost his savour*, wherewith shall he be *seasoned*? if the *Priest* commit *Idolatry*, what *hope* in *people* or *Prince*? at his *hands* all wil be required. Here then is the full *measure*; *people*, and *Prince*, *women*, *Priests*, all are found *faulty*, all are *abominable*, or at least some of all *kinds* and *qualities* among them, this is the *cause* that this *mourning* is *required*, that the *Saints* may herein be *discerned*, that they are so far from *participating* in the *wickdenesse* of the *world*, that they in  
con-



consideratiō hereof may be found, not only watching but weeping as the *Pelican, Storke, Dove, Turtle*, be-moaning the increase of *iniquity*; and as my *Text* speaketh for the *abominatiōs* that are done. Whēce this *observation* properly ariseth, that it is the duty of all Gods *Saints* to deplore the *sins of the time*, by which Gods iudgements are hastned vpon the world. *Moyse* left this as a *legacie* to his people, they did not more lament his losse after his death, then hee mourned for them, and their ensuing sorrows for their present sins before his death. *David* had the same spirit; mine eies gush out with waters because men keep not thy law. To say no more, all the *Prophets* do bewaile the sinnes of *Ierusalem* the seate of the *kings of Iuda* and *Samarita* the citty of the *kings of Israell*. *Jeremy* wished himselfe a *fountaine*, & if you read his *Prophecy* and *Lamentations*, you may think hee shed an *Ocean of Tears*, for the sinnes of the daughter of his people. As I name him for all the *Prophets*, so I only direct you to *S. Austin* of al the fathers, who besides his practise herein, *Confessions, Meditations, and Soliloquies*, doeth vpon this occasion of my *Text* exhor-te all to this generall *Lamentation*. Cum idem morbus plurimos occupaverit, nihil aliud bonis restat, quā dolor & gemitus, ut per illud signum quod *Ezechieli Sancto* re-velabatur, ille si possint evadere ab impiorum vastatione: whē the same disease (or general calamity) shall visit ma-ny, there remaineth nothing to the Godly but sorrowe & weeping, that by that signe, which was manifested to holy *Ezechiell*, they may escape vnhurt, in the devasta-tion of the wicked: what *Gerson*, and *Alvarez Pelagius*

6. Observ.

Deut. 32.

Ps. 119.

Aust.

Aug. lib 2 cont.  
Ep. Parmenian.

Chanc.  
Gerson.  
Alvar. Pelag.

a Pa.

a *Papist* in his booke named *Gravamen Ecclesie* haue written even against *Idolatrous Papists*, is worthy for ever to be remembred, though it cannot in this *scantrell* of time be recited.

*Vsa.*

In this *dysastrous* time of my distracted *meditations* I haue been at a *maze* to cōsider whether these *prophecies* of *Jeremy* & *Ezekiel* be *Oracles* for *Ierusalē* only, or the *Chronicles* of our own *lands*: sure I am we haue the *Idol* of *indignatiō* among vs, *Papery* the mother of two sorry twinns *Idolatry* & *Treachery*, we haue some *Idolatrous* *Ancients*, noble *Idolaters*, *Idolatrously* *luxurious* *women*, I dare not say that *Noble* *women* mourne for *Tammuz*. Wee haue *Idolatrous* *Priests* of our owne *Tribe*, of our owne *Temple*, who wish more *Rome* in the *Land*, who often offer strange *fire* vpon the altar even in *Bethel*, *spurious*, *Heterogeneous* *monsters*, *Hermaphrodites*, *Ambodexters*, *Rapsodistickall* *Postillers*, false hearted *fellowes*, who edge their *swordes* vpon the *Philistins* *forges*, and for this and these commeth the wrath of *God* vpon the *children* of *disobedience*. It is confessed that *Jeremy* and *Ezekiel* prophecied both at one time; Compare their *prophecies*, & you will beleeue that they prophecied *purposely* for this *age*, and this place wherein we breath. In the 13 of *Jeremy* there is a *prophecy*, that while men looke for light there should bee great *darknesse*: Is not this fulfilled? and haue not our eyes seene, & sorrowed, haue we not wept day & night, to see our *present* and apparant *ioy* ecclipsed, the expectation of such *solemne* and *solid* comfort in the cōjunction of that *blessed* *starre*, with the religious *Prince* *Pals-*

*Ier. 13 16.*



*Palsgrau*? In the same Chapter in the 18. verse the Prophet, as if hee cried to the English Court, use these words, Say vnto the King & Queene, humble your seines for your Principality is come down, even the Crown of your heads. And were the sun and moone of the firmament of this land, I meane his Royall Maiestie and the Queene ever so distressed with sorrow, as now, that the glory of the Brittish Principality is ecclipsed? In the 20 of the same Chapter, the Prophet asketh where is the beautiful flocke that came from the North, the flocke that was given him? And may we not aske? where now is the beautie and glory of this flocke, of this family? where be those worthy, active, rarely qualified, Religious, Noble, and diuinely tempred Gentlemen? whom, if another Queene of Sheba had beheld in the order of their service & manner of their attendance, shee had pronounced, Happy are these men, happy are these servants. In the 22. of *Ieremy* there is a command to weepe bitterly, the reason, because of the death of the Prince, Shallum the son of Iosiah; for saith *Ieremy*, He shall goe away, and shall never returne to see his native Country. O that the graue had opened her mouth vpon vs, and that this had not beene fulfilled in our eies, that a Million of our liues had serued as an expiatory sacrifice for our blessed Prince! In *Ezekiel* there be many notable places, that hee that ru- neth may read how truely our history is pourtrayed in that Prophecy; but this string wil grow harsh, if it bee touched longer or lowder.

Yee may aske me wherein be any of these Prophe- cies fulfilled in our times, in connivence of Idolatry?

L

But

*Ier.* 13. 18.

*1. King.* 10. 8.

*Ier.* 23. 10.

But yee are wise, yee haue harts & iudgements and eyes to behold the *increase* of this *desolation*; yee need not aske, or if yee wil aske, aske the father in Christs name for some redresse: for did not the wakefull eye of heauen keep Centinell over vs, and the diuine hand protect vs from the furious battry of tempestuous Popery, wee should bleed vnder the presence of their wished for desolation, as now we ought to weepe for that continued abomination. Babylon hath beene described by Esay, Ieremy, Ezekiel, and almost all the Prophets, especially S. Iohn, haue foretold her Papall Tyranny, and fatall and final misery. If there were any life, or spirit, or any of our Ancestors iealous, zealous courage in vs, we would bee avenged of Gods enimies. Is it not enough that they haue reaped of the best fruits of our land, and blasted some of the fairest hopes, & crept into houses, & led women captiues laden with diuerse lusts, and haue their annuall sessions, and customary officers, for their subsidarie collections among the hell borne brood of bastards, enimies to our King, and God, and Church. I knowe if there were no Popery in our land, yet Abominations might every where be found, *Oportet esse hereses, Oportet esse abominaciones*. But I say it is impossible, that all the world should afford so many high and horrid abominations, as be in these. What greater pride then that a Priest shall so abase the mettall of the Crowne and lay the golden head of the picture vnder the earthy foot of the Pope? what sensualitie more then to proclaime indulgence with liberty, to all kinde of lust, what Covetousnesse more then to sell soules, the great marke of

Romes



Romes market in the *Revelatio*. A place so invincible to convince Rome of *Antichristianisme*, as no quicksilvered Sulphurous Enginer among the *Iesuits* shall ever be able to countermine it. *Veniunt, & in senatum veniunt*, thy liue and come to Church, and I would they came no neerer. But come they as neere as they may, he that sitteth in heauen shall laugh them to scorne, the Lord still hath them in derision, the sea is limited, nay hell it selfe is bounded, their Navies haue beene shipwrackt, their fire workes prevented, their weapons, poisons, Treasons, ever hitherto descried, and God will continue to bee our God, their Dagon ever shall fall before our Arke, if we continue his servants.

*Acknowledge this, Honourable, & Beloved*, let Gods protection, if nothing else scale the certaintie of our Religion vnto vs, you that haue any place of government and deriue any beames of authoritie from the sunshine of his Royall Maestie, looke to your oathes of ailegiance to God and the King, how soone you must giue account of your Stewardship you knowe not, be faithfull in the cause of the Lord. In some parts of this land by the countenance and furtherance of our late Renowned Prince, authoritie hath kenneld vp some blood-thirstie she-seminaries, and Religion that was sicke of a Consumption beginneth daily to recover. There is no open Toleration for Popery, I confesse better were it that the Eagles of the valley should pick out their eies, but in eo quod superstitio non tollitur, toleratur. I never shall remember that remarkable place of S. Paule to the Galatians, but my soule will abhorre the thoughts of blending

Rev. 18. 13.

A most notable place to prone the abomination of Rome: No place of the world selling soules but Rome Tully in Catil. coniur. Iob.

Banbury Castle

Gal. 3. 4. and  
5. Chap.

Gal. 2. 1.

ding, or suffering two religions in one place. The Gospell was planted in that Church, and yet this desired to retaine some few of their *ancient Iewish ceremonies*: if yee read the place, you will wonder that Paule should bee so *vehement* against the participation of some few *reliques* of their old religion. You will find him more bitter (if I may call his *holy zeale*, the *scale* of his *Apostleship*, bitterness) I say you wil find him more earnest and piercing then in all his *Epistles*. Besides an *ingeminated Anathema* to those that preached *Iewish doctrine* among them, & *foolishnesse* heaped on their *heades* because they did hereby *frustrate* the grace of God, he protesteth vnto them in the 5. chapter and second verse, Behold I Paule say vnto you that if yee be *circumcised*, Christ profiteth you nothing. Is Circumcision growne so odious? Is the *scale* of the covenant, *Abrahams* covenant of grace antiquated? Is there no means, that this and the gospell may stande together? Wil not Paule suffer a little leauen in the lumpe, not agree, that an *agreement*, or *reconcilement* be made between *Moyse* and Christ, I say between *Moyse* a type of Christ & Christ, between *Moyse*, who was with God the father in mount *Sinai*, & Christ with him in mount *Tabor*. NOT this *Moyse* and his law to be endured where Christ is, & his gospell? How then, if leauen bee not suffred, is *poyson* mingled? if Law and Gospell not to be together, how shal that be endured, graced, maintained and countenanced among vs, which is derogatory to law and gospell? Beloued be ye not deceived God is not mocked, he seeth harts, as you see faces. Idolatry and the conniuece of Idolatry, brought



brought all the *plagues* vpon *Israell*; favours among vs done to our *enemies*, haue almost *vndone vs*. *Eheu sustulerunt Dominum*, I may say with *Mary*, they haue takē away our *Lord*. Whether it was by any *hellish plot* of theirs sent from their *infernal caues* and *cavernes*, or the too much sparing of these *Amalekites*, whom God (if man neglect) will *punish*, I may say *sustulerunt Dominum*. The choicest and greatest *plague* that these *Incendiary*, *Sāguinary* affaciāts could haue devised, they haue perfourmed. I know not whether, it was their *damned villany*, when they saw that *Salomon* would not linke with *Pharaoh*, that they fearing *Salomon* would pull of the crest of *Pharaoh*, haue prevēted it by their *infernall stratagems*. Speak it I must not, feare it I do, yet not because I feare to speake it: for alas, now that *sustulerunt Dominum* for vs of this distressed family, did they cut our *throats* presently, they would rather free vs then adde any thing to our *present miseries*.

But Lord looke downe vpo vs, we are thy people and the sheepe of thy pasture, thou hast broken our bones in sunder yet art able to cause the bones that thou hast broken to reioice; build vp the wals of thy *Ierusalem*, looke downe vpon thine *Annoynted*, cloath his enemies with shame, but vpon him & his let his *Crowne* flourish on earth, til thou crowne vs all in heaven. Amen.

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# TEARES

SHED OVER ABNER.

THE

SERMON PREACHED ON THE

Sunday before the PRINCE his fu.

nerall in St. JAMES Chappell

*before the body.*

By

DANIEL PRICE *then Chaplaine in Attendance.*

SENECA.

*Hectora flemus.*



AT OXFORD

*Printed by Ioseph Barnes and are to be sold by Iohn Barnes  
dwelling neere Holborne Conduit. 1613.*

THE  
OFFICE OF THE  
SECRETARY OF THE  
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REPORT OF THE  
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FOR THE YEAR  
ENDING 1898

WASHINGTON  
1899

THE  
OFFICE OF THE  
SECRETARY OF THE  
NAVY





TO THE HONOVABLE AND  
worthy Sr DAVID MURRAY.

SIR,

**M**Y ende in publishing this Sermon, is not popular ostentation; that neither becometh this season, nor this subject: being then framed, whē having lost the light of my Master his life, I desired to confine my selfe to the circle of solitarinesse, yet was I put vnto this, and the like burdens aboue my strength, and beyond my will. This was my last homage to his memory, who hath exchanged highnesse for happinesse in the highest beauens. It is my first service to you, who were one of the first and faithfullst servants to him, till the holy passage of his heavenly soule; your watry eies having then no other obiekt but him, and heauen, where now he

M

is

is cloathed with the rich wardrop of his Redeemer. Accept worthy Sir, these mites, graines, drops, teares; they be the best odors and ointments that in that hast I could provide to present to him dead, and you living. Our Tribe oweth much to you, but Religion much more; and therefore I knowe many ioyne with mee to wish your worthinesse complement of ioy in this life, and full accomplishment of glory in the next: for the which as your favours haue bound mee I continually pray, while I am

DANIEL PRICE.





2. SAM. 3. 31.

*Rent your garments, and put on sackcloth, and mourne before ABNER.*



Y Text containeth the furniture for a funerall, an Honourable shadow presented on the stage of mortalitie, concluding his last act vpon the face of the earth. In the 1. of Samuel and 14. yee may finde his birth, Abner the sonne of Ner, kinsman to Saul, a Prince of the blood. In this Chapter is recorded his death, funeral and last obsequies, and these so fully described that neither the maner nor marshalling of it be left out. Herse, Sepulcher, mourning garments, mourning Elegies be not omitted, and as if David gaue the Impresse, his owne words bee, knowe yee not that a Prince and a great man is fallen this day in Israell. I will stay my meditations from running as Peter and Iohn did to the sepulcher: he that commeth after, whose shooe latchet I am not worthy to vnloose, he is to annoint the body at the buri- all, & *faelix est cui talis praeo contigerit*, and happy is our dead Achilles, as in heaven in his soule, that hee singeth praises with those who are made Kings & Priests

1. Sam. 14. 50.

v. 27.

v. 31.

v. 38.

Ioh. 20. 4.

Rev. 1

Aug.

to God, so in earth, that at the *interring* of his body his *praises* shall be *sounded* by him, who is as *Augustin* spake of *Cyprian*, *Tanti meriti, tanti pectoris, tanti oris, tante virtutis Episcopus*, our most Reverend Prelat, & of such worth, such wildome, such speech, such spirit.

V. 31

My part at this time is to shed some *Teares* over *Abner*, and as *David* in the 31. verse of this Chapter to lament before the *hearse*: a duty vunexpectedly *imposed* on me, the *weakest* of my worthy brethren, yet now to be performed so farre as *Omnipotency* shall enable, as a *finall end*, and *funerall* of my *service* to that *vertuous, gracious, Princely spirit*, which once *inhabited* this *Tabernacle* of earth that here lieth before vs.

*Abner* the Princely Hebrew, was now going to his last *Passeover*. From the *Egypt* of this world, to the *Canaan* of heaven is one *Passeover*, but this was not it, he was now to pass the other frō the world into the earth, to remaine in *silence*, and *solitarinesse* in the *wombe*, and *Tombe* of the earth. *David* asketh the question, died *Abner* as vnregarded, died *Abner* not lamented? No; for the Text saith, *David* lift vp his voice and wept, all the people wept for *Abner*, & againe *David* lamēted & followeth the beere, & wept besides the sepulcher, & all the people wept again for him, & yet further, *David* commands them to *mourne*, & in a *solemne* observance, wisheth them to lay aside their *purple* & *Princely furniture*, their *wanton, superfluous*, and *supercilious* sailes of *Pride*, nay not only lay them aside, but to rent and teare them in peeces, and to put on *Sables*, mourning *Abiliments*, outwardly to testifie their sorrowing inwardly, because *Abner* was fallen in *Israel*. And what was



was *Abner*, that he is so lamented, so honoured by these observances, so mourned for in these obsequies, that King and people, and all *Israel* lament him? *Abner* was the grace of the Court, & the hope of the Campe, he was the Candle of his father, as the originall signifieth. *Abner* was the bearer of the sword, and the ioy of the souldiers. *Abner* was the glory of the king, & the supporter of the kingdome, a noble-minded *Martialist*, that did not after a dishonourable Peace, which is no better then lusts truce, & valours rust. To say no more, hee was *Abner*, the light of *Israel*, & now this light extinguished, *Abner* is dead and departed, therefore Rent your cloathes, put on sackcloth, and mourne before *Abner*, for *Abner* lieth dead before you.

Not only change your garments, but rent them, teare them to totters, and put on not only sables, semblances of sorrow, but sackcloth hairy, dusky, dusty sackcloth, nor only *Scindite vestimenta*, rent your garments, but *scindite corda*, rent your hearts by mourning, & doe not this *clām*, but *corām*, not privately, but openly. Put your garments on of lamentation, *non tanquam illi qui theatro vivūt*, not as though you did personate sorrow, but as though greefe were as cloathes to your backes, and as marrow to your bones. And mourne you, *nō tāquā illi qui in funere plorant*, not as mercenary men among the Heathē, who were hired to mourne in their publike funerals, but really let all the senses, all the faculties of the soule be cloathed only with sorrow. Weep, and wait, and watch the body while it is here, water his couch with your teares, attend the hearse and beare it to the buriall, and performe these last ceremonies of service, and for-



Divis. Text.

row to *Abner Davids Chiefetaine, Israels Captaine*, whose presence was a heaven of delights, whose departure seemeth to leaue an *Ecclipse* in all things. Rent your cloathes and put on sackcloth & mourne, *Abner lyeth dead before you*. The Parts of this *iniunction* of sorrowe are three; 1. the required outward signes of sorrow, rent your garments, & put on sackcloth. 2 The inward signs, mourning and lamentation. Thirdly the cause of both, *Abner* is the sad spectacle dead before them.

Iob. 2.  
Ion 3.  
Amos. 8.

Gen. 37.

I forbear *descant*, plaine song best fitteth sorrows. First of the first. 1. The manner of the *Easterne* people was when they lost friend or child, or in any common calamitie, to rent their garments. In the latter, when the *Israelites* found want of the favour of God, they put of their wonted garments, as in the *Prophets* may be found, *Iob* sat in ashes, *Niniveh* in sackcloth, the *Jews* rent their cloathes. I need not record the frequency of the *Phrase* in scripture. The holy *Patriarch Iacob* was one of the first I find so *passionat*, and it was when hee lost *Ioseph* his ioy, the light of his life. *Rachel* never mourned for her children as *Iacob* for the sonne of *Rachel*, he mourned and rent his cloathes, saith the Text. Pardon the good *Patriarch* that hee was in such an *extasie*, well might he rent his cloathes from his backe, when they had rent his bowels from his belly, and taken his *Ioseph* from him. *Isaac* his father was not more deare to *Abraham*, then *Ioseph* his sonne to *Isaacs* son *Iacob*. Wherein obserue that God tried these three *Patriarchs* in their three children, *Abraham* by *Isaac* trying his faith by offering to offer *Isaac*; *Isaac* by *Iacob*,  
Ia-



Jacob flyeth from his fathers house for feare, Jacob by Joseph, Joseph is told by his brethren, and they bring old Jacob his bloody party coloured coat, and Jacob seeing it *accepit unam vestem scindit alteram*, he received Josephs garment, but rent his owne, herein manifesting how great his sorrow was for the losse of his sonne.

Lud.

The losse of a sonne is the greatest losse vnder the sun. Iob lost all, last of all his sonnes: when those farall Nuntioes bring him newes of severall losses, one waving after another, any of them all readie to shewrack al Iobs senses, he answereth none of them till the death of his sonnes was presented to him, then, saith the Text, Iob arose and rent his mantle. But J will not rent my selfe from the Text.

Iob 1. 20

In holy scripture there is not almost any state or condition of life but yeeldeth an example of this Renting the garments. Iacob the Patriarch, Iosuah the Captain, Joseph the iudge, Chusai the Counsellour, Elisba the Prophet, David and Ezekias, Achab and Ahalia the Queen, But of all other I find not many examples of the high Priest, for in the law it was prohibited the high Priest: for Moses thus speaketh, Rent not your cloathes, least yee dy, and least wrath come vpon all the people. And therefore when the high Priest in the Gospell rent his cloathes, hee rent his Priesthood, saith *Abulensis*, *Presagium scissae pontificae dignitatis*, it was a presage and prodigy of his renting *officium & vestimentum simul*.

Gen. 37. 10.

Iosh. 7. 6.

Iud. 11. 15.

2 Sam. 15.

2. King. 2.

Lev. 10. 6.

Abul.

This custome is not only mentioned in Scripture, but in all monuments of history, Poetry, and Oratory, that of Iuvenal of Polyxena

Iuv. Satyr. 10

Scif.



Herod lib. 9.  
Lucian. dial. de  
Influ.  
Dion. lib. 6.

Rab.

Mat. 3. 4.

Esay. 20. 20.  
Apoc. 11. 3.

Niniveh.

Obseru.

Domer.

*Sciffag. Polyxena Pallâ*: that also of *Augusta* in *Seneca*, *scindit vestes----* *Augusta suas*. *Herodotus* records it of the *Lacedemonians*, *Lucian* of the *Grecians*, *Dionysius Halicarnassæus* of the *Romans*, though *Tully* in his *Tusculans* iest at these *Ceremonies* calling them *Luctus Barbaricos*, yet these shewes and shaddowes haue much life in them, and bee sensible provocations to sorrowfulnesse and solitarinesse. For by renting of the rich roabes, and apparelling themselues in *sables* & *sackcloath*, they manifest their mourning in body as in mind. With renting of garments, putting on of *sackcloath* is ever ioined. *Mœroris insignia, tristitia Emblemata*. And indeed the vse of *sackcloath*, hath beene very ancient, & frequent; the *Arke* vntill the *Temple* was built was covered with *sackcloath*, and *Iohn Baptist* was cloathed in *sackcloath*, and *Esay* and the other *Prophets*, were commonly apparellled in *sackcloath*, & in the end of the world *Enoch*, and *Elias* shall preach in *sackcloath*. I can shewe you a whole *Court* thus arrayed, in the time of *Ahab*; a whole *City* in the daies of *Ionas*. But not to stray further: vpon this renting of garments, and cloathing with *sackcloath*; I obserue that the sadnesse and sorrow of the spirit draweth the body and all the habiliments of the body into the participation and manifestation of griefe. Every worke of ours, in ordine ad Deum, hath many outward necessary ceremonies in the performing of it. Prayer is a holy service and by this tenure we hold our temporall and spirituall blessings, herein bowing of the knees, bedewing of the eyes, smiting of the breast, bee not of the substance, but of the circumstance of prayer, *Non tam o-*  
*pera*



*per a quam passiones*, neither commanded, nor prohibited by God, nor so properly workes as *Passions*, yet when these attend prayer, not *mimicall*ly sought or vainely studied for, or *Hypocritically* affected & personated, but come of themselves; these holy *perturbations*, proceeding from the *spirit* and power of prayer, they never returne without a *blessing*. In the repentance of *Nineveh*, they vsed besides *fasting*, the *livery* of my Text, *sackcloath*, and that so generally, as that *man*, and *beast* put it on, and not only so, but a forbearance of meate, neither *man*, *woman*, or *suckling*, neither *rationall* nor *irrationall* creatures, had their *feeding*, the *infant* crying for the *dug*, and the *dombe* creatures crying in the *Crib*, in the great & solemne abstinence, did add much life to the performance of the *Ninivites* repentance. To let passe the guise of other *Actions*, our own custome, & the *habiliments* that now are on vs, now wee see all things are turned to *mourning* round about vs, it hath a *strange* operation to stirre vp the *powers* and *passions* of *sorrow* in vs, to set open those *cesserns* of our soules, that rivers of *Teares* may flow from in this *Hart-breaking*, yet well-pleasing pensiuenesse. For the nature of *greefe* doth vtterly exile all objects of *pleasure*, & when true *sorrow* sits her downe in a *stupid* and *stupendious* manner, and calleth for *heaven* aboue to weepe with her, the *earth* beneath to lament, *Rockes* to cleaue, *mountaines* to eccho grones, *Rivers* to run with *Teares* of *greefe*: the *Israelites* did not more loath, then she doth delight to sit downe on the *bancks* of *Babylon*, her musicke is *Lachryma*, or *Doloroso*, she is as *Rahell* in hard la-

Gen. 35. 16.

hour, she no sooner conceiveth but is delivered, and no sooner delivered but conceaues againe, her throbs and throwes almost devide her soule from her selfe, but that her solace being in division, that which killeth others, keeps her alive, emptinesse in the bowels, blacknes on the back, round about spectacles of misery, all circumstances to make sorrow greater then her selfe.

Vse.

Is it so? Be outward circumstances required to expresse inward sorrowes? Downe then with all the signes, and *satrs* of vanitie, and in true sorrow, and humilitie, humble your selues before God. It was one of our Saviours questions to his Disciples after their returne from the visitation of Iohn Baptist, whom went yee out to see, one cloathed in soft arrayment? he answereth himselfe, they which are gorgeously apparelled, and live delicately, live in Princes Courts. Ahlas, Beloued, that tune is altered, you that haue beene as Orient starres in this firmament, now the darke and blacke colour of the night cloathes you. It was a true speech of the Emperour, *sumptuosnesse of apparell is vexillum superbiae, Nidus luxurie*, the banner of pride, & nest of lust: & as true is that of another, the worst apparell is natures garment & the best but follies garnish. The great sinne of the Assyrians was excesse in cloathing, and therefore their great City *Niniveh* was therefore apparelled in sackcloth. The great sinne of our land is excesse in the same kind, and therefore God hath cloathed this our great City at this time in mourning garments. Aske of the most ancient observer, and Register of times, whether either in mans memory, or in records of antiquity the like example hath

Luk. 7. 24.

lon.



Hath appeared, as that which is *obvious* now in al parts of this *City* that almost the third man wee *meete* is a *mourner*. The froth of *ostentation* that appeared *lately*, I say not only in this *house*, and in this *City*, but in al this *Land* did prodigiously *pretend* an *alteration*. It was not strange to see a man carry a *whole house* on his *backe*, nay to see some *more able* to beare then *Elephants*, carrying more then *Castles*, *lapping* themselves in their *land*, being the living *sepulchers* of their *ancestors*, *executors* to themselves, and *theeves* to their *successors*. I acknowledge a free vse of all *Gods* good  *blessings*. Honour to whome *Honour* belongs, and all the *accrument* of all *honourable ensignes* to them whom *God* hath lifted vp aboue their *brethren*; but *Nature* and *Nations* haue ever vntil now made *distinction* as in other *Circumstances*, so in apparell betweene the *Master* and *servant*, the *Prince* and *Subiect*. It is the *generality* rather then the *bravery* of apparell I condemne. Yet even in the *bravery*, what a poore ambition is this, that a *Peacocke* is more *beautifullly suited* then thou, or a *Lylly* of the *field* more *glorious* the thy *Colours*, *feathers*, *spangles*, *pearles*, *sittes*, and *golden suits* can make thee! Be not *deceaved*, my *Beloved*, in the *bravery* of the world, in the *vanitie*, or *opulency*, or *voluptuousnesse* of life, hee that gaue a *garment* may giue a *Rent*, hee that hath *cloathed* with *beautie*, may cloath with *leprosy*. Looke into the *ri-ling* of a *wordrop* in *Esay*; The *inventory* is taken in the 3. *Chapter*, the *bravery* of their *Ornaments*, and *chaines*, and *bracelets*, and *mufles*, and *bonnets*, and *Tablets*, and *earings*, and *rings*, and ornaments of the *legs*, & *change*

Esay. 3. 18.

able suits of apparell, and mantles, and wimples, and crisping pinnes, and glasses, and hoods, &c. But the destruction of all this feminine furniture is in the next verses: It shal come to passe, that instead of a sweet smell, there shall be a stincke, instead of a girdle a rent, instead of well set haire baldnesse, and instead of a stomacher, a girding of sackcloth, and burning instead of beautie. The gates shall lament and mourne. That story sheweth how our state is, so we sinned, so we are plagued.

Thalm,

Corahs murmuring was a kind of blaspheming.

It is observed that among the Jewes, whosoever were present where blasphemy was committed, they presently rent their cloathes in detestation of the blasphemer. Were it an *iniunctio* among vs, we should never be in a whol suit of cloathes, there be so many blasphemies daily committed. In all the olde Testament I finde but foure blasphemers, Shelomiths sonne in *Leuiticus*, Corah in *Numbers*, Goliath in the 1 of *Samuel*, and Zenacherib in the 2 of *Kings*. The first one of the commons, the 2 a Priest, the 3 a souldier, the 4 a King, & none of all these escaped without vengeance, to shewe, that if in the Comunalty, or Clergy, or military men, or in the very throne of Maiestie, blasphemy bee found, without great mercy there will be great iudgement executed. In our weaknesse oathes doe fal from the best of Gods children: Humanitie and infirmitie, those two twinnes both dwell in vs, and therefore let vs pray, Enter not Lord into iudgement with thy servants, for in thy sight no flesh shall be iustified, keepe vs from the cursed custome of oathes, and keepe vs from being either principals, or accessaries in blasphemy.

Lastly,



Lastly to close vp this first part, In your *mourning* garments, see that yee cloth *mourning minds*, and truly forrowfull *soules*. None of you can condole so much as yee ought, and therefore farre be it, that among any of you, there should lurke vnder the sable *habit* of a *mourner*, any falsebearted, *Pharisaicall*, *Hypocriticall*, *Papish* masker, whose *soule* is not *robed* with either the *Nuptiall*, or *funerall*, *wedding*, or *mourning* garment. To such I say not *friend*, but *foe*, how camst thou to this *mourning* garment. *Epiphanius* mentioneth some *Hereticks* that were called *συνεργοι* that continually went in *sackcloth*, and yet were rotten painted *sepulchers*. I feare mee, if due *inquisition* were made, wee might find *Hereticks* in *sackcloth*, even in these *solemnities*. The pressing in of *Papists* into those places, which our *Gracious Master* honoured with the *accesse* of his *Person*, this last *Summer* will never out of many good mens *minds*, who saw and pittied to see the boldnesse of these *blood suckers*. No wonder that there is *masking* in *mourning*, when there is such *common masking* in *beleewing*, that many a one that cometh to these *assemblies* may be asked, *nostris, an adversariorum?* as *Ioshua* once questioned. But the day shall come when the secrets of all *hearts* shall bee *disclosed*, *Conscience* shall be *unmasked*, and their *owne souls* say to their *owne consciences*, as *Ahab* to *Elias*, *Hast thou found me o my enimie?* But vnto those that doe truly *mourne*, the Lord will marke them in *Sion* and howsoever the *Persians* in the history of *Ester* would not suffer any in *sackcloth* to come into *Ahashueroshs* his

*Epiph. Her. 80.*

*Ios. 5. 13.*



Court, yet as *Iacob* got the blessing in *sackcloth* by making himselfe rough in the sense of *Isaac*, so he that commeth to God with the inward *sackcloth* of sorrow, shall surely find a *blessing*. O then howe happy were we if wee could for ever continue our mourning till our blessed *Master*, who is in *glory*, and we who are here in *misery* come to meeting.

For our part we pronounce not renting of cloaths only, without the putting on of other robes, nor so much wish you to put on *sackcloth* as to put on *Christ*. *Induite* is the voice of the Church, not *scindite*: Put on, not rent of. We pray for the Kings Maiesty, *Indue him plentifully with heavenly gifts*; for the Royall progeny, we pray, *Indue them with thy holy spirit*; for the Honourable the Lords of the Counsell, we pray, *Indue the Lords of the Counsell, with grace wisdom and understanding*, and in many other places in our Liturgie; the Originall of all being from that of *S. Paule*, Put on the Lord *Iesus Christ*. Which will be the better performed if yee please to be acquainted with the second part of my Text, which is *mourning*, inward *mourning*, not only *scindite vestimenta*, but *scindite corda*, Rent not only your cloathes, but your harts.

And mourne, It hath beene an ancient and a laudable custome for the Saints of God to deplore their deceased of what estate or condition soeuer. Honourable be those examples, *Abraham* lamenting *Sara*, the Hebrews *Moyse*, *Ioseph Iacob*, the *Israelits Ioseph*, the Apostles *Stephen*, *Nazianzen Basil*, *Bernard Malachie*, and our blessed Saviour *Lazarus* his friend, and far be it that Christians

In the Collect  
for the King.  
In the Collect  
for the Royall  
issue.  
In the Letany.



*stians* be blameable for neglect hereof. If it were that but Nature only did teach this, and affection presse it, those *internall acts*, the *Passions* and *operations* of our soule would *diffuse* themselves, not onely by a *sensible* but reasonable *motion*, to bewaile the want, and lament the losse of *such* as were, by our duty, or propinquitie deare to vs. But when a greater *enforcer* hereof, then nature appeareth, when Grace approveth this, we may then open the *floodgates* of affection, and deplore the death of those, whom the eyes that saw *blessed*, and the eares that heard, gaue *witnesse* vnto. David in these 5. last Chapters celebrateth many *funerals* with mourning for Saul and *Jonathan*, for *Ishbosath*, for *Ahasel*, and here for *Abner*. And it is not without much reason that *Salomon* doth giue *Counsell* to goe to the house of mourning, *est enim illic benedictio*, saith one, there is performed that blessing which Christ *promiseth*. A blessing is promised no where to mirth, but to mourning our *Saviour* hath annexed this reward. The keeping vnder of the soule is much *availeable* to all religious and devout offices, the contemplation of the lamentable estate of the several occurrences of this lower world, is one of the *cheefest* and first rounds of *Iacobs ladder*, & hath brought many holy *ancients* to *heaven*, and doth teach every man *Dauids* lesson; *I see that all things come to an end, therefore they law doe I loue*. The whole world is the house of mourning, whither then may man goe but to mourning. The *Paracelsian* may hold that there is *salt* in every body; I am sure, there ought to be sorrow in every soule. The second sonne that

Pin.

Ps. 119.



Gen.

Eccl.

Hist. schol.  
in lib. Gen.

Hier.

that Adam had was Abel, his name the name of *vanitie* and sorrow: of *vanity* because Adam was exiled *Paradise*, and the whole creature was subiect to *vanity*; Adam might haue taken vp *Salomons* Text, *Omnia vanitas*: and Abel had his name from *sorrowe*, because all things were so *obnoxious* to *vanity*, both these be ioyned in *Salomons* vniuersall censure, *vanity* and vexation of spirit. Abel the first name of *mourning*, Abel the first cause of *mourning*. S. Austin onely collecteth three reasons of praising Abel, *virginitas*, *Sacerdotium*, *Martyrium*; and in all these he was the type of *Christ*, & indeed his name of *mourning* did typically prefigure the nature of *Christs* life, which was spent in solitary sorrow. It is a conceit of *Methodius*, that Adam continued his mourning for his sonne Abel a hundred yeares, his reason is, because he had no other sonne, as he collecteth from the Text, in the space of a hundred yeares after. How long soever he lamented his sonne, we knowe not, nor need care: we are sure that all the daies of our *Pilgrimage*, we may lament our father *Adā*; for as he brought in sinne, so sinne hath brought in *Lamentation* and *mourning* vpon vs, and not *Ieremy* only but all mankind may write *Lamentations*. Non finire sed semper reser-  
uare lachrymas debemus, we must never ende our sorrows, intermit them we may, but still to keepe our acquaintance with them. That of *Hierome* I confesse it is true, *Detestanda sunt illa lachrymae quae non habent modū*, mourning without measure is a hell vpon earth, yet again *Detestandi sunt qui carent lacrymis*, they are to be detested that haue no measure of this heauely *Manna*.

My



My observations vpon the word *Mourne*, is this, The best seruants of God ought to lament the losse of those that haue beene Pillars either in Church or Common-weale. It is confirmed by S. Hierome, *Pietas plorare iubet, desiderandi vnt ut absentes, deplorandi ut amici*, Pietie doth command these lamentations, holy men are to bee lamented, because being absent to be desired, and as friends to be deplored. *Tauri pro tauro mugiunt*, saith Bernard, vnreasonable creatures do low one for another: how much then should reasonable men, especially Christians deplore those that are departed from them, when reason teacheth, and affection inciteth? It was the practise of many of the Prophets, as S. Hierome noteth. *Iustus periiit*, saith Esay, the iust man perisheth, and no man taketh it to hart, *sanctus periiit*, saith Micah, the holy man perished out of the way, *Pius defecit*, saith our Prophet, the godly man ceaseth, and Ieremy in most ample sort, in his, 9. Chapter, whither if yee haue recourse, yee may see the fountaine from whence ranne the riners of all his lamentations. O that my head were water, and mine eyes a fountaine of teares, that I might weepe day and night, for the staine of the daughter of my people! I acknowledge that these all did deplore rather the generall desolation in the want of good men, then in their particular affection the death of such good, holy, iust, godly men. But in this kind also, these blessed seruants of God are not without example; David shall speake for all in his Elegies for Saul, Jonathan, Absolon, Abner, &c. Nay our Saviour, as before I mentioned, wept for his friend, I find that name bestowed onely vpon his friend Laza-

Of.

Hier.

Hier. in 17. Isa.

Esay. 57. 2.

Micah 7. 2.

Psa. 12. 1.

Ier. 9. 1.



Ioh. 11.

Aust.

Ioh. 11.

rus, and I find our *Sauour* weeping onely for *Lazarus*, for no one particular but his *friend Lazarus*, and that was so *observed* by the *Jewes*, as that their speech was, behold how hee *loved him*. Our *Sauour* raised vp, as *S. Austin* noteth, three especially, and particularly in his life, but he wept only at *one* of *them*. The circumstances of his raising these differ much, the first was *dead* but an *houre*, the second dead a *day*, the third dead *four* *daies*; the 1. *dead* but not taken out of the *bed*, the 2. *dead* and laid in the coffin, but not in the *grane*, the 3. *dead* and laid in the *grane*, dead *4. daies*, and began to *sauour*: he touched the *hans* of the first, the *coffin* of the second, but the third he touched not at all. At the first few *persons* were present, and Christ *charged* them not to *sprake* of it: at the second *many* were present, and it was noised farre abroad: at the third a *number* of *Jewes* present, and they *observed* it. At the first there was no *publike weeping*; at the raising of the second the mother *wept*: at the raising of *Lazarus*, the *friends*, and *sisters*, and *Jewes* wept, & *flewit Iesus*, & *fremuit*, & *turbauit seipsum*, *Iesus* wept, and groaned in the spirit, and was *troubled*, and againe hee *groaned* and was *troubled*, and cried with a lowd voice; the said the *Jewes*, behold how hee *loved him*. Et quare *flewit Iesus*, nisi hominem *stere docuit*, and why did Christ so weep, but that hee hereby taught man to weep? he opened 2. *fountaines* of *passion* and *compassion*, and therefore *those* that carry his *name*, are to *conforme* themselves in some *measure*, and though there bee no *proportion* betweene *finite* & *infinite*, yet in the best manner we may, *precept*, and *example*,



*ample, and promise doe enforce this blessed practice. It was a strange lawe, that the Athenians made an edict to prohibit mourning at funerals, fit for heathen, not Christians to imitate. For they that haue been honorable & commendable in their liues, are to be followed with the best testimony of affection, that the iust may be had in euermlasting remembrance, yet with this warning in mourning, that as we proue not without charitie in not lamenting their deaths, so also not without hope to forget the good estate of their soules when we so ouermuch lament the death of their bodies.*

*In the 9. of Numbers, when the cloud was taken up, the children of Israel iournied, when it abode, the children of Israel pitched, so when sorrow cometh, sit downe with sorrowe and mourne; when ioy cometh, returne and reioice, yet neuer to bewray a want of faith when we would manifest an abundance of loue.*

*Hence then wee see our warrant for bewailing the irrecoverable losse, that the Church & Common-wealth, and Protestant world hath now sustained by the sad spectacle before vs, we may rent garments, and put on sackcloth, and mourne. Mourne then, ye children of the bride-chamber, the bride-groome is taken from you. Mourne ye sonnes of Eli, Nobility and Gentry, the Arke of God is gon from among you. Mourne ye Priests of the Lord, betweene the porch and the Altar, Josias is dead, and slaine among you. Howe yee poore sit trees, your shelter is downe, the Cedar is fallen, and lieth here before yee. Let the house of David mourne, & lugens Domus Iacobi, let S. Iames mourne, let the inhabitants*

*Num. 9*

*Vse.*

*Zach.*

of *Ierusalem* mourne, and to vse the words of *Zacharie*, let them mourne as for their *only sonne*, and lament as for their *first borne*. In that day shall be a great *mourning* in *Ierusalem*, as the *mourning* of *Hadadrimmon*, in the valley of *Megiddo*, and the land shall bewaile euery family apart, *mourning* shall bee in all the ends of the *land*, *complaining* in the streets of euery City, *crying* in the *chambers* of euery house, *Alas for the day of the Lord is come*, it is come: all the orders and *Companies*, I say not of this house only, but of all this *Realme*, from the honourable Counsellour, to him that draweth water, from the man of *gray yeeres*, to the young *child*, shall plentifully water their *cheekes*, and giue iust occasion to the *Chronicles* and *Prouerbes* of our posterities, to be remembred. And we especially of this *Collegiate society*, that shall this *night* end our watching, shall to morrow haue a new *occasion*, not only of increasing but *renewing* our *weeping*. Hitherto we haue mourned for the departing of his *soule* out of his *body*; now vvee must lament for the *departing* of his *bodie* out of this *place*: so long as his *berse*, his *urne* remained, we had a *Master*, though wee could not inioy him aliue, yet it was some *solace* in *sorrow*, to attend him *dead*, though we heard not his words so full of *grace*, nor enioyed his *presence* so full of *glory*, yet his *ashes*, his *effigies*, gaue a *glimse* to vs sitting in darknesse, and now wee must loose this, and this *unhappinesse* will admit no *helpe*. When *Iacob* was carried from *Goshen* to *Canaan* the *Egyptians* mourned with a great and very sore *lamentation*, and that mourning was so wondred at by the

Gen. 50. 10.



the Canaanites, that they call the place *Abel-Misraim* to this day, Egyptians gaue the cause of the name: Canaanites gaue the name of the place, mourning the cause of both, both these strangers, nay in themselves insatiable enemies to the Israelites. If Egyptians and Canaanites, strangers, haue done this for *Jacob*, what shall the seruants doe, and attendants in *familia Iacobi*, *pro filio Iacobi*; let vs crie mightily vnto heauen, that after our bodies lie buried in the dust, our lamentation may be remembered, *Ah the Prince*, *ah our glory*, *alas for the day of the Lord is come*, for *Abner* lyeth dead before vs! My last part.

Mourne before *Abner*: *Coram* not *Clam*, not privately but openly. Many acts of deuotion are to bee performed priuately: when thou giuest almes, saith our Saviour doe it privately, when thou prayest enter into thy chamber doe it privately, when thou repentest, saith *David*, commune with thine owne heart, and in thy chamber, and be priuat. Priuacy is a speciall circumstance in all these, and sure if many would but vndergoe the catechising of their soules in priuate; they would not be obserued so much for their sinnes in publike. *Laertius* mentioneth *Pyrrhus Eliensis*, which was wont to consult himselfe daily in some secret place, and being obserued to talk to himselfe, hereupon being questioned the cause, hee answered, *Meditor bonus ut sim*. And *Seneca* mentioneth *Sextius* in this kinde, who euery night would priuately examine himselfe, *Quod hodie malum tuum sanasti? cui vitio obstitisti? quâ parte meliores?* and what custome sayth *Seneca*, can be more commendable? These beloued,

Math.

Psal. 4

Laer. tit. 3. de Fra.

shall arise in iudgement with this generation and condemne it: their practice was a kind of vailed *Christianitie*, they did shame to doe that priuately, which this age doth *perpetrate* daily and *publikely*.

Abner.

*Mourning* is to be performed openly, *solemnitie* expects it, and *antiquitie*, that constant, wise, and vn-painted *Herauld*, prescribes it, *Coram Abner*, the last act of his *obsequies*, the last tribute of duty. *Abner* yet carrieth his names, the earth yet carrieth his body, it is not *Cadaver*, nor *Inane corpus anime*, it is *Sacrarium vite*, not a *Carcase*, or empty corpse, but as *Athanasius* well obserueth, the dead body is the vestry and Chappel of life, and haue their *Camiteria*, sleeping places til the *Resurrection* of the dead. They be as *Kings houses*, not to be contemned, when their *Masters* depart out of them, because they are to returne againe: *life* shall visit these *desolate roomes*, all the offices in this *Princely* bodie of *Abner* shall be supplied, the *Court* is but remoued, *Heaven* is the standing house, this body againe shall be the bedde chamber of the soule, yet becaus *life* is gon out, *lament*: for *Abner* is *Abner* still, let not your last act faile, though your eyes cannot see him, yet let them send our *Teares* to sorrow for him, and *Mourne* before *Abner*.

The *sorrowfull presence* of a sad *spectacle* calls sorrow before it cometh, and often createth sorrowe where it is not. It is no maruaile that *Abraham* wept when he saw *Sara* his wife dead, or that *Bethsheba* wept for her husband, or *Eleazar* for *Aaron* his father, or *Dauid* for *Absalon* his sonne, or *Rebecca* for *Deborah* her nurse,

or



or *Christ* for *Lazarus* his friend, or *David* for *Abner* his Captaine. But that *Alexander* should so lament when he came to behold the Sepulcher of braue *Achilles*, or those many in histories to deplore, and fall out into tearcs vpon the first sight of spectacles of desolation, may seeme strange.

Yet those spectacles some-times cause passions of diuerse effects. When our Saviour beheld *I:rusalem*, he wept ouer it, but when the army of a worthy Conquerour, aboue 1000. yeares after came to behold the ruines and rubbish of the same City, the deuout passions of diuers are very diuers: somewith their eyes and hands cast vnto heauen, calling vpon the name of their Saviour, some prostrat vpon their faces, kissed the ground, as that wherevpon the Redeemer of the world had walked, others ioisfully saluted those holy places they had heard so much of, & then first beheld. Our Saviour, in a holy as well pittiful, as sorrowfull contemplation, beheld the presage of their vtter dissolution and desolation by reason of that horrible contemptuous iniquity of theirs *Quod nulla posteritas taceat, sed nulla probeat*, & therefore vpon a more cause of grieffe then these souldiers of ioy, lamented the City, and yet slept not till he came neere to the City, the sight of the City was the seale of his sorrow, *Propter Ierusalem* hath much more in it then this day can giue mee leaue to deliuer. *St John* in his Gospell doth deliuer the story of *Christ*s raising vp of *Lazarus*: and well may *Iohn* write *Lazarus* storie, they were both almost in one line in *Christ*s loue, *Iohannes dilectus Domini, Lazarus amicus Domini*, *Iohn* the belo-

*Hist. Turc. p. 21*

*Senecca.*

*Ioh. 11.*

*ued*

V.11.

V.13.

ved of Christ, *Lazarus* the friend of Christ. The story is worthy *observation*? *Iesus* told his Disciples our friend *Lazarus* sleepeth, they vnderstood him not, the Text saith, *Iesus* vnderstood it of his death, then said *Iesus*, *Lazarus* is dead, yet *Iesus* wept not, in knowing or telling them this. Our Sauour then goeth on his *iourney* towards *Lazarus*, hee discourseth all the way concerning *Lazarus*, yet *Iesus* wept not, hee meeteth by the way with *Martha*, and communeth with her about her deare deceased brother, *Nondum flevit Iesus*, *Iesus* wept not yet. At the length *Mary* commeth, shee falleth downe and weepeth, and cryeth out, *Master* if thou hadst beene here my brother had not died, then *Iesus* seeing her weepe, and the *Iewes* weepe, he groaned in *spirit*, and was troubled, yet he wept not. At length he asked where haue yee laid him, and in his passing thither, the Text saith, *Iesus* wept, comming neere to the grave, he could not containe: *Flevit Iesus*.

Anst.

The Doctrinall observation of these words (before *Abner*) is, that it is the duty of Gods servants to lament ouer their deceased, and carefully to provide for their Christian funerals. *Honestas sepultura* is much remembered among the fathers, and one of them hath writ a booke de cura pro mortuis. If there were nothing to proue the Lawfulness hereof, that one parcell of ground that *Abraham* bought to consecrate to burials, may iustifie the antiquity and reverend vse hereof. How honorable were the sepulchers of the Kings of *Israc* and *Iuda*, it is a grace to them that had this Epitaph, he was buried with his fathers, the Piles of Pyramides of *Egypt*

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be yet in part to bee seene, they were made of that bricke as some record, which the *Israelites* in the house of their *bondage* were constrained to make: and so it might be, that God suffered them to be the instrumēt of making *Pharobes sepulcher* who were the cause of his death. In the *New Testament* wee want not examples of these *solemne funerals*, that of *Stephē* may serue for all, *holy men* carried him to *buriall* and made *lamentation* for him. *S. Ambrose*, as appeareth in the description of his life in this kind was very carefull, those that were *honourable* in their places, or profitable to the *Church*, or *Common-wealth*, or any way to be esteemed good, *holy men*, he would bewaild their death, and attend their funerals. But it may bee some such *Scepticall Cynicall* creatures may question, whether such pompe as is vsed in funerals, be lawfull or no, for why should not I thinke that *Iudas* tribe is not utterly extinct, whose cry is *ad quid perditio hac?* To answer all such that part of *solemne seruice*, the *last night*, being a portion of the 50 Chapter of *Genesis* may satisfie all such curious and querulous *Inquisitors*. *Ioseph* commands his *Phisitians* to embaulme old *Israel*, forty daies the *Embalming* continued, then they provided furniture for his *funerall*, and all the house of *Ioseph*, and his brethren, and his fathers house, all the servants of *Pharaoh*, the elders of his house, and all the elders of the land of *Egypt*, and *Chariots* and *horsemen*, and a great company and they made great *lamentation*. To this may bee added many examples, sacred and prophane, as also the *Emperours* constitutions: *Constantine* that appointed

In vita Ambr.

Gen. 50.



950. officers about funerals, which order *Arcadius* and *Theodosius* confirmed, and afterwards *Anastasius* increased to 1100 and a certaine pension allotted vnto them; this also established by *Leo* and *Iustinian*, some to visit, some to provide necessaries in sicknesse, others to lay out the dead, others to embalme them, others to carry them to buriall, as *Claudian* witnesseth

*Portatur iuvenum cervicibus aurea sedes.*

Vse.

Hence then the lawfulnessse of our Christian celebrities and solemnities in funerals, is approved; and hence wee may learne to performe those offices in the last obsequies of our deceased, as knowing that before the Law, vnder the law, after the law, yea even to heathens that knewe not the law, this custome was with reverence and care observed.

Exod. 12.  
Numb. 14.

But I draw to the end of this my service & sermon. Those two speeches of *Moses*, *Cràs movete castra*, *Cràs celebrate Pascha*, be fitted for vs; To morrow wee must remoue our Tents, to morrow we must celebrate a Passover. There is a fourefold Pascha, *Pascha populi*, *Pascha Christi*, *Pascha in mundum*, *Pascha è mundo*, I am sure we haue a *Passeover*, and to be performed with bitternes, and as at the *Passeover* the first borne was slaine, so unhappy are we that we see the first borne to lie slaine before vs. Shall I say, *Abner* is slaine? *Abner* was a Prince, and a great man in Israel by *Dauids* testimonie, and *David* lamenteth him the more, because being a Prince of the blood, he was such a souldier. For certainly the souldier how ever he paceth, the same measure of miserie with the scholar; yet in all ages hath beene ever in high esteeme



steeme, til these daies. The *merchants* cannot trade without him, the *Law* cannot remaine unviolated without him, nor the *Crowne* stand stedfast without him. The *souldiour* is the *hart*, and *arme* of the *state*, the *upholder* of the *King*, and the *glory* of the *conquest*, the *Captaine* of the *Navy*, and the *father* of the *army*, and the most *laudable improver* of his *Coutry*. For *alwaies* the *olive* garlands of *Peace* be not so *glorious* as the *Laurell* wreathes of *victory*, seeing *Peace* only *keepeth* and often *rusteth* good spirits, but *victory* *imployeth* and *edgeth* and *encreaseth* them. The *losse* then of a *souldier* is much, but especially of an *Abner* a *Princely souldiour*. Lament then for *Abner*, the *fathers Candle* is *extinguished*, *Abner* the *Champion* of *Israel* is *deceased*. Nay a *greater* then *Abner* is *departed*. *Prince Salomon* for *wisdom*, *Prince Iosias* for *pietie*, *Prince Alexander* for *chivalrie*, to say no more, *noble*, *holy*, *chast*, *virtuous*, *gracious* *Prince Henry* lieth *dead before vs*. He, He is *dead*, who while he *lived*, was a *perpetuall Paradise*, every *season* that he *shewd* himselfe in a *perpetuall spring*, every *exercise* wherein he was *seene* a *speciall felicitie*. Hee, He is *dead before vs*, who while hee *lived* was so *holy* in his *morning* and *evening*, *publike* and *private devotions*, so *gracious* a *Protector* of *truth*, so *true* an *enemie* to *Popish falsehood*, so *faithfull* to *God*, *dutifull* to *Parents*, *pious* in his *life*, *patient* in his *death*, *respectfull* of his *deserving servants*, and so *respected* of all the *world*. Hee, Hee is *dead*; that *blessed Modell* of *heaven*, his *face* is *covered* till the *latter day*, those *shining lamps* his *eies* in whose *light* there was *life* to the *beholders*, they bee

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eclipsed vntill the sunne giue over shining, Those sacred hands, which often we haue kissed, be closed and clasped till the earth shall open. He, He, is dead, and now yee see this, let vs all conclude with that Apostle. *Eamus & moriamur cum eo*, let vs goe and die with him, we shall goe to him, though he shall not returne to vs.

Wherefore, Honourable, Religious, and every way praiseworthy family of this house, Fare yee well, The Lord giue you such measure of ioy, as I haue of sorrow to say fare yee well. It is the Apostles salutation to those he loved dearly, finally brethren, fare yee well, bee perfect, be of good comfort, be of one mind, be of good comfort, and the God of peace be ever with you, and so I commend you all to him that is of power to establish you, to him that is able to keepe you from falling, and present you blamelesse before the presence of his glory with exceeding ioy, To the only wise God our Saviour be glory and a mostie, dominion and power both now and forever. Amen.

FINIS.





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